THE CAPTIVE *Taken from the* STRONG:

OR,

A true Relation of the gracious releaſe of Miſtriſſe *Deborah Hull* (by the Arm of the Almighty) from under the Power of the Tempter, by whoſe fiery Conflicts ſhe had been ſorely vexed for about fourteen years; as it was Faithfully written from her own mouth,

BY

WILLIAM ALLEN,
Late Adjutant-General in Ireland.

He brought me up alſo out of an horrible Pit, out of the miry Clay, and ſet my feet upon a Rock, and eſtabliſhed my goings. And he hath put a new Song in my mouth; even praiſe unto our God: Many ſhall ſee it, and fear, and ſhall truſt in the Lord. Pſal. 40. 2, 3.

I will never forget thy Precepts, for with them thou haſt quickened me. Pſal. 119. 93.

London, Printed for *Livewel Chapman*, at the Crown in Popes-head-Alley. 1658.

MVSEVM
BRITAN
NICVM

9 C b

To the Christian

READER.

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THou haſt here a true Narrative of the various and wonderful dealings of the Lord with this his poor Hand-maid, now made rich in Faith, (through grace) after fourteen years exerciſe, under great horrour, and ſoul-diſmaying diſtreſſe, as it was taken from her own mouth, at ſeveral times, by my ſelf, ſince the Lord by his grace inlarged her heart, cauſing her thus to ſpeak to his praiſe.

The matter herein contained needs not Epiſtles of commendation, at leaſt from one ſo weak and unworthy as my ſelf, who to my grief and ſhame may ſay, have not yet attained to the leaſt part of this rich portion the Lord hath bleſs'd her ſoul with. And indeed, the whole is an Epiſtle that may be ſeen

and read by all discerning Christians, to have been written on her heart, by the Spirit of the living God; which I hope will more commend it to every gracious soul, then any thing from man can do: though when I call to mind the deep distresses of soul I have known her in, for some years pass'd; with the gratious deliverance the Lord hath now wrought for her, agreeable to that pray'd for in Psal. 126. 4. O Turn again our captivity, O Lord, as the streams in the south; *and fulfilling that pretious promise in the* 5. *and* 6. verses *of that* Psal. They that sow in tears, shall reap in joy, *&c. I may truely say, I am in my own thoughts (as to the gratious surprizing nature of this special mercy) even as one that dreams.*

Reader, *be not offended at the homely dresse this comes forth in, either as to often repetitions of the same things, with little variation, the want of Oratory, eloquence, or what else the wisedom of this world calls ornament: this*

this being intended chiefly for the uſe of thoſe that little mind ſuch things; it was judged, it's own natural ſimple Attire would beſt become it. Beſides, this gratious ſoul, ſince her reſcue out of Satans power, hath been under very frequent and renewed aſſaults from him, who hath ſet upon her often with the ſame temptation; and the Lord hath taught her to uſe the ſame Weapons he gave her at the firſt, with great ſucceſſe, to oppoſe him at thoſe ſeveral times; which were thought neceſſary to be ſet down accordingly (as appears *more particularly in the inſuing Narrative*) That ſo the Devil's reſtleſſe malice to diſturbe and deſtroy; and the Lord's continued faithfulneſſe to ſuccour and deliver, *might the better be obſerved: But if it* be ſubſtance thou ſeekeſt (and that will ſatisfie) *I dare be bold to ſay, thou wilt here find it; yea rich treaſure* (*though in a poor earthen Veſſel*; (which will render the praiſe of this pretious mercy more

properly due to God, unto whom alone it belongs.) *She was, when she declared these things, much in that frame of Spirit, mentioned in* 1 Cor. 2. 3. In weakneſſe, in fear, and in much trembling. *And her ſpeech (though plain and mean) thou wilt find in ſome meaſure, anſwering that* in the fourth verſe of that ſecond Chapter, *viz.* in the demonſtration of the Spirit, and of Power.

And of whom I may further ſay, ſhe delights not to make a fair ſhew in the fleſh, but rather to be found glorying onely in the croſs of Chriſt Jeſus, by which the world is crucified unto her, and ſhe much crucified unto the world.

The ends of Publiſhing this Narrative (next to giving the glory of this mercy to the Lord, to whom alone it is due) *are, firſt,* to warn ſinners (*eſpecially ſuch as make a mock at ſin, as in* Prov. 14. 9.) *to take heed, how they make light of that which the Lord can* (*and frequently doth*)

doth) *make so weighty*, when he binds it on the conscience of the sinner (*as in the insuing Narrative more at large appears*; *which I desire such may with* fear and trembling read, *and consider well.*)

If God did so deal with this green Tree, *what then* may be expected he will do to the drie ones? *that so, if possible such might be stopped in their Carreer in wayes of sin and Ruine, and caused to return by this poor souls sad experience, who having indeed* known the terrours of the Lord, doth declare them, to that end that she may perswade men. *But secondly, and more especially*, that poor, drooping, disconsolate, discouraged souls, who are, or may be ready to faint under the weight of their Iniquities, and just displeasure of the Lord discovered against them; *who by reason thereof may be ready to say, as in* Lament. 3.18. That their strength and hope is perished from the Lord: and as

in Isai. 49. 14. That the Lord hath forsaken them) might hereby be succored, supported, and incouraged, *to look towards the Lord, and* the strength and length of those everlasting Armes, mentioned in Deut. 33. 27. *Which may be underneath, when not discerned, as in this poor Souls case; they were encompassing and upholding* (though not comforting) *her, when she expected nothing but the stretching them out to her eternal ruine. In her fourteen years dangerous Voyage through such a tempestuous troubled Sea, when all that time* (as it were) *neither Sun, Moon, nor Stars appeared, and her Soul with continual Billows going over it,* was sorely afflicted, tossed with tempest, and not comforted; *yet he* (whose way is in the waters, and his footsteps in the great deeps, *was then with her, as in* Isai. 43. 2. (when thou passest thorow the waters, I will be with thee, &c. *Checking the proud Waves;*

Waves; *and as is ſaid*, Job 38.11.8. Hitherto ſhalt thou come, but no further; and here ſhall thy proud waves be ſtaid:) *and his thoughts towards her, even all this time*, as in Jer. 29.11. Thoughts of peace, and not of evil, *&c. and doubtleſſe ſhall alſo in due time appear to be the ſame, towards all his* poor toſſed troubled ones (who for the preſent may walk in darkneſſe, and ſee no light, as in Iſai. 50.10.) *and yet (he that hath promis'd to* bring the blind by a way, that they know not, as in Iſa.42.16.) *is leading them in the return, in that path* mentioned, Jer. 31.9. They ſhall come with weeping, and with ſupplications will I lead them, *&c. And ſurely ſuch ſhall have cauſe in the end* (with this late redeemed captive, *and other pretious ones*) *to admire the Riches of God's infinite grace*; *and ſay as in* Rom. 11.33. O the depth of the Riches, both of the wiſedom and knowledge of God,

God! how unsearchable are his judgements, and his wayes past finding out! *And in the mean time may hereby be helped to put some check to their own troubled thoughts, at least so far as not to make them (as is too usual) the Rule and measure of those infinite transcendent thoughts and wayes of God towards them.*

And truely the bringing forth of such a glorious work as this, *out of such a barren Womb* of apprehended impossibilities (when even Faith, hopes, and hearts, of the strongest failed concerning it) *I cannot but think was given in at such a season, to* raise our Faith and hope in the Lord, *by looking upon this signal mercy, as a pledge and pattern of what God will yet do, not onely for* poor disconsolate souls in like conditions; but also for the recovery and raising his publicke works, *so far gone back in these Nations, in this sad declining day, as causeth many of* Zions *Friends to speak sadly and doubt-*

doubtfully of them, as they of Christ, Luke 24. 20, 21, 22, 23. *Who were ſad in the ſenſe of his being taken from them* (*as in* v. 17.) *and to be mourning* as Mary, in John 20. 13. *And ſome of them are ready to faint with crying, Lord, how long?* and, Help Lord, as in Pſal. 12. 1. *While their Enemies inſult, as* in Lament. 2. 16. Saying, Certainly, this is the day that we looked for. *And as in* Pſa. 35. 20, 21. are deviſing deceitful matters againſt them that are quiet in the Land; and yet are ſubject to ſay, as in Jer. 50. 7. They offend not, *&c. Yea ſome of* Zions *pretended lovers raiſed and lifted up* (*it's to be feared too highly*) *by her, are dealing unkindly with her; and that under higheſt pretences of real affection to the name and cauſe of God, and intereſt of his people* (as in Iſai. 66. 5. Saying, Let the Lord be glorified, *&c. all ſo much involved in our late* publicke tranſactions, *but now almoſt all given up into*

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to the hands of thoſe that hate, reproach, and ſcorn them; *which is a ſad cauſe of lamentation; and O, that it may lie with due ſenſe upon the hearts of all* Zions *mourners, to ſpread before the* Lord as a lamentation; *and more eſpecially the cauſes of it, (ſome of which are mention'd (as I judge)* Lament. 1. 8, 9. Jeruſalem hath grievouſly ſinn'd, *&c.) That ſo we may be led thereby to the cure (which I fear we much want) as they of old,* Jer. 8. 6. They ſpake not aright, no man repented him of his wickedneſs, ſaying, What have I done! *Ah! the Lord hath yet a work to do on Mount* Zion, *before the rod can will be removed, as in* Iſa. 10. 12. Wherefore it ſhall come to paſſe, that when the Lord hath performed his whole work upon Mount *Zion*, and on Jeruſalem, *&c. And were that done, judgement would ſoon return to Righteouſneſſe, and all the upright in heart ſhould follow it.*

But

But alluding to the Acts 26. 8. I would yet ſay, Why ſhould it be thought a thing incredible that God ſhould raiſe the dead? *conſidering what he hath done in this* late captives caſe; *and what is Propheſied and promiſed he will do more publickely in the moſt needful ſeaſon,* Iſai. 5.9. from the firſt to the ſixteenth, much our caſe (*as thou maieſt read at leaſure*) *and yet his cure reacheth it, mention'd in* v.17. compare alſo Iſa. 51. 3. where he hath promiſed to comfort *Zion* with all her waſte places, *&c. and in* v. 22, 23. Thus ſaith thy Lord, the Lord and thy God, that pleadeth the cauſe of his people; Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou ſhalt no more drink it again, but I will put it into the hand of them that afflict thee, *&c. And many other pretious words of the like import, which I ſhall not mention here, being well conſidered,* doth afford

ford us (in this vally of Achor*) a door of hope.*

But that I may not detain thee from this Feast of fat things, the best of which is last (according to Christ's old Method) John 2. 10. *I shall haste to a close, in the words of the Psalmist,* Psal. 107. 43. Whoso is wise, and will observe these things, even they shall understand the loving kindnesse of the Lord: *Which that my soul with thine may be taught to do, and improve accordingly; I beg thy earnest supplications for me at the throne of grace, who am* the most *unworthy to make mention of the name of the Lord, (or any concerns of his) yet desire to be found in this evil day, bearing my part* with his poor Mourners; *having much cause, under the sence of my own, and sight of other abominations abounding in this day, calling to that duty: Yet cannot but rejoyce in this great deliverance wrought for this poor soul; hoping and longing for the remaining deliverances,* purchased for (and promised to) *whole* Zion: which the Lord hasten in his time: even so, *AMEN.*

W. ALLEN.

Sand in Devon the second day of the first Moneth, 1657.

To

To every true Mourner over his own, and Zions ſins and ſorrows; eſpecially to ſuch in the Churches of Chriſt in Ireland, *to whom the ſoul-ſinking ſorrows of Miſtriſſe* Deborah Huiſh, *the Subject of the enſuing treatiſe, was well known:* John Vernon, *their Brother in Chriſt, and Companion in Heavineſſe, for* Zions *ſake, wiſheth grace for ſtrength in weakneſſe, to wait ſtill in weeping, and ſupplication until the times of refreſhment ſhall come from the preſence of the Lord, Amen. Even ſo come Lord Jeſus, come quickly, Amen.*

BEloved, you have herewith brought unto you an Olive-branch, ſhewing forth the floods abatement, and the reſt and ſafety of the ſoul that is entered into the Ark of God; the ranſome of a poor Priſoner out of the Pit indeed, in which there was no water: which will be, I know, the more welcome to ſome of you (I hope only to the praiſe and glory of God on high) becauſe you ſo long wept before his Heavenly Throne, and made your humble ſupplication to him almoſt unto fainting for her, who was bound of Satan ſo many years: yet that the height

height and depth, length and breadth of the love of God in Christ Jesus our Lord, might be the more admired of all, and magnified herein; And this Monument of mercy may remain in the Churches, throughout all ages, towards the support of such as sit in darkness, and see no light: I am willing, (though most unworthy) to adde my mite towards the compleating this account of the grace of God, extended to my poor (late distressed) Sister, Mistresse *Deborah Huish*; who is now made rich in Faith, through grace, and the wise Virgin-subject of this ensuing Relation: to the truth of which, as delivered by her with much fear and joy, with trembling received, and faithfully written from her lips, by my dear Brother *Allen*, I can do no lesse then bear my testimony, that (to those who judge us faithful) it may out of the mouth of two or three witnesses be established.

Yet because many may be subject, with *Thomas*, called *Didymus*, to question what their eyes see not, and their fingers feel not; These shall advertise any who do esteem soul-concernments of the greatest consequence,

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and desire to be informed more perfectly in some part of the truth hereof, for the help of their own souls, or (as natural members of the body of Christ) to administer some assistance unto their sister, the subject of this ensuing treatise, towards her continued walking uprightly and humbly with her God; That she is the third Daughter of *James Hush* Esquire of *Sidbury*, in the County of *Devon*; To whom God Almighty to save, hath already granted an hopeful place in his house, to the joy of the faithful Churches in Christ Jesus, who have more diligently then some in our dayes, weighed the truth of their high and heavenly calling, in the Balance of the sanctuary, and inquired into their soveraigne love to Christ, and suitable conversation to the word of God, before they gave the right hand of Fellowship unto them: One of the three now is not, but having witnessed unto death a good confession before many witnesses (and running best at last, even in these worst dayes of declining, wherein Sun-shine and worldly Professors are so puzzled, and put to their shifts, how to get with credit again into their wider place, out

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This blessed workmanship in Christ Jesus, was through his good providence (as her Sister) from a Child instructed in the holy Scriptures, by their truely vertuous Mother: which education the Lord Sanctified, to make her very serious in her infancy, restraining her from common foolish and vain

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This blessed workmanship in Christ Jesus, was through his good providence (as her Sister) from a Child instructed in the holy Scriptures, by their truely vertuous Mother: which education the Lord Sanctified, to make her very serious in her infancy, restraining her from common foolish and vain

vain communication. She was at about fourteen years old, first sensibly assaulted by the tempter, and that furiously, as you will perceive by the Sequel: And from thenceforward you have her own Relation, to which I shall refer the serious Reader: but must remind many of the poor mourning Saints in *Ireland*, what they have often heard from her; which may perhaps prove helpful to them, and other dejected souls, according to my earnest wish; to whose use her rest and shelter (through rich grace, after a fourteen years sad stormy Voyage, and bewildered wandering) is now Dedicated. For I judge her deep calling down, and powerful raising up, was not onely for her sake, and private uses; but as a Pillar should be erected for common caution against unbelief, and every sin which cost her so dear, and for encouragement out of such dismal deeps, to look yet unto God's holy Temple, and to flee for hope and refuge alwayes, onely to our one stronghold. *And whoso is wise, and will observe these things: even they shall understand the loving kindnesse of the Lord.* *Psal.* 107. 43. Let us remember then

what a meeting in, of almoſt all the complaints of the deſerted, darkened, and diſconſolate ones on Scripture record, have reſted on her poor ſoul, to the ſore afflicting alſo of ſome of yours, before the Throne of God, who did deſer, but not deny, to anſwer your poor Prayers on her behalf: but at laſt hath heard, after you have heard her bemoaning herſelf, as *Heman* the *Ezrahite*, *Pſalm* 88. 6. *Thou haſt layed me in the loweſt Pit, in darkneſſe, in the deep; thy wrath lieth hard upon me; and thou haſt afflicted me with all thy Waves: I am afflicted and ready to die from my youth up, while I ſuffer thy terrours. I am diſtracted*, verſe 15. with Job 7. 3, 4. *So am I made to poſſeſſe months of Vanity, and wearyſome nights are appointed to me: when I lie down, I ſay, When ſhall I ariſe, and the night be gone? I am full of toſſings to and fro, unto the dawning of the day, mourning without the Sun*, &c. Chapter 30. 28. with *Hezekiah*, *reckoning till morning, that as a Lion ſo would he break all my bones, from day even till night wilt thou make an end of me.* Iſai. 38. 13. *And he hath both ſpoken to me, and himſelf hath done it: I ſhall go ſoftly all my years in the bitterneſſe of my ſoul*: Yea, with

with *David* she might have said. *I may tell all my bones* Psal. 22.17. and again, *my heart is smitten and withered like grasse, so that I forget to eat my bread: by reason of the voice of my groaning, my bones cleave to my skin.* And Psal. 102. 4, 5. and again, *When I kept silence, my bones waxed old, through my roaring all the day long; for day and night thy hand was heavy upon me: my moisture is turned into the drought of Summer.* Psal, 32. 3, 4. and with the Church, Lam. 3. 18. *My strength and my hope is perished from the Lord:* nay, with the desperate hath she not said, in the hearing of many, *There is no hope?* Jer. 18. 12. And with *Cain, My punishment is greater then I can bear: Or, my Iniquity is greater then that it may be forgiven.* I have sinn'd unpardonably; you sin in praying for me: I am undone and rejected; I know the very time when it was sealed to me; I know it, I am sure I am damned for ever, &c. Oh! how have we been terrified together in our assemblings on her behalf, who have seen her sorrow, and disability to speak, unlesse sometimes in such like Language against her soul, and our seeking her Salvation; who was as a very fearful spe-

&acle pining away (even like to an Anatomy) before us: and how many of us, like the Friends of *Job*, came at first to mourn, and comfort her; but fainted, left off, relinquished her, concluding hopelessly! how hath a whole Church flagged in their Faith herein, (who resolved to fast and pray for her until deliverance) fainted and left off, yea drop'd away as weary, or ashamed? how have some holy women (skilfull in mourning) assembled? what private indeavours by some obtaining her to their houses, have been assayed? but all as water spilt upon the ground, in their esteemes: Yea, to the glory of the grace of God alone herein, (who then loves to approve himself most favorable to his chosen, when they are most friendless, helpless, destitute, & most stand in need of succour from him,) let me adde further this observation to yours, that a special Friend, whose affection led him further, and longer at a certainty then mine, or any I observed to weep for her, and to reprove others for fainting, and neglects of her before him, yet lately wrote from *Ireland* to me his despairing also concerning her; at the very interim God our God, who com-

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Thus hath the Lord our God stained the pride of all glory, as he shall yet more publickely do unto his praise; and give grace to the humble, that they who glory, might onely glory in him, as the great end of his works of wonder, his great Salvations, and the ope-

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one I trust) whose secret sins, standing in the light of God's countenance, humbly waited for his Salvation, so many solemne dayes among them, possessing Months and years of sorrow, and they of tears for her poor soul, who alas is not now found in the way of the true converts path, *Psal.* 116. 17, 18, 19. And will surely, as *Jacob*, have her fears renewed, for building short of *Bethel*, when new troubles shall incompasse her, and the Courts (short of the Lord's) prove unable to comfort: Oh that this effectual experience of breaking the bands of Satan for another (who was with lesse hope and expectation so oft joyned with her in your intercessions) may renew your strength in supplication for her; whose seeming weanednesse from the world, and the weights of such vain Company as now beset her, sometimes administred hopes, that she would never be ashamed to chuse affliction with the people of God, nor be otherwayes then as *Hester* in the Court of the miss-informed and enraged against them. Oh! that by fervent wrestlings she might be raised again from every false rest; and as being

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plucked by the Arm of the Almighty, as a fire-brand out of the fire, might be ſaved from all vain pomp, infecting Company, and cuſtomes; the fury of the higheſt of men, and from ſmoother temptations more near unto her, promiſing her liberty in neglects; and ſo beguiling her of her choiſeſt good, as the Tempter beguiled *Eve*: yea, working I fear with the ſtumbling-Block of the falls of ſome, (found in the wayes of God) improved to the utmoſt in this evil day, to prejudice ſouls with them; ſo that many indeed are now offended in Chriſt, and I much long that a Soveraign love to his holy wayes, might preſerve her from that evil: According to *Pſal.* 119. 11, 165. Yea, let the kindneſſe of *Gideon* be remembered, to oblige us herein; who unweariedly with unparalell'd uprightneſſe, ſhewed forth his labour of love to the Lord, and to us in the Lord unto death, reſting much in the perſwaſion, that his deareſt relation (and Children left behind him amongſt us) would never more be beſet with the unexpected ſnares of that ſort now encompaſſing; but be in the conſtant ſpecial care of the moſt faithful of the Saints; delight-

ing herſelf with *David*, in thoſe that excel in vertue.

Me thinks this mercy improved aright (without diverſion) may be extended alſo, to Adminiſter reviving to the poor Priſoners for righteouſneſſe ſake (who (onely in a way of righteouſneſſe) ſhall humbly wait for the Salvation of God) notwithſtanding the publicke reproach caſt upon them, by men of corrupt minds: For behold, the hand of the Lord, who led *Joſeph* through imprisonment, ſlanders, and many difficulties, and thereby fitted him for further ſpecial publick relief and benefit; (though his Brethren meant not ſo, *Gen.* 50. 20) is not yet ſhortened, but here ſhewed gloriouſly in the ranſome of this ſometimes poor hopeleſſe Priſoner, that diſtreſſed ones may have hope in him, *Who cauſeth light to ariſe out of darkneſſe*; leading his Priſoners forth in his ſet time and ſeaſon; who will ſay ſhortly to his Captives, *Shew your ſelves*, according to *Iſai.* 49. 9. And ſurely this may help to ſuccour alſo the whole *Zion* of God; though ſhe be ready to ſay, *My God hath forgotten me*. Oh that therefore that travel ſpoken of *Iſa.* 66. 6, 7, 8. &c. were

were now begun by all that have their hearts heavy loaden, with their own (and others) Iniquities; and that such might never hold their peace, nor give the Lord rest: but in the strength of *Jacob*, by weeping and supplication, wrestle with the Mighty one of *Jacob*, till he return in pitty unto *Zion*, to their own souls, and to all the distressed who wait upon him; and to the stopping the mouth of all Iniquity in the Nations (so lately rescued by his hand) even till the dry bones live, and the heart of those that weep now, greatly rejoyce, and flourish like an herb; and the hand of the Lord be known towards his Servants, and his indignation towards his Enemies; yea, to that effect in *Isai.* 66. 12. For thus saith the Lord, Behold, I will extend peace to her as a River, &c. and *Jer.* 30. 21. And their Nobles shall be of themselves, &c. That the glory of the Lord may be redeemed in the Land.

Let us still wait on the Arm of the Lord, who caused *Ahasuerus* to be restless in the night, till he had read the records of the Chronicles of the good service of *Mordecai*, to the changing his heart from his wicked decree, and

turning it against his *treacherous Flatterers*; and who have taught us to remember his hand upon the haughty of old, and to plead it in future distresse, as in *Isai.* 51. 9. *Awake, awake, put on strength, Oh Arm of the Lord! awake, as in the antient dayes*, &c. For hereby hath he graciously given us a fresh proof of his Power, to performe whatever may make to our relief and comfort in every condition, whether we be incompassed with publicke, or private distresses: wherefore I have somewhat enlarged upon this opportunity of Printing on this occasion, which otherwayes I love not, thus variously to improve this instance (though some men may esteem them unnecessary diversions) for the begetting of Faith in God by this Example of dread, and incouragement; which can onely inable to meet him acceptably in humiliation, and before the decree be gone forth, as against *Shilo* of old, and *Judah*, who perished with the signes of God's presence in their hand, through their not observing aright, to Sanctifie his name, who had made them so strong, and successful against their Adversaries. And seeing the Lord alone can behour sick-

nesse,

neſſe, and our wound, and the breach upon us, which is wide as the Sea; let every true Mourner humbly approach before him, on the behalf of our ſelves, and whole *Zion*, the Prophets, Rulers, Judges, Laws, Cuſtomes of theſe Nations; & on the behalf of the afflicted, deſerted, unbelieving, divided, and thereby liable to be deſtroyed people; and to turn the heart of thoſe that are enraged, and ready to do evil, becauſe it is in the Power of their hands to do it: for now all men almoſt ſee our ſickneſſe, and our wound, how fooliſh many Phyſitians and our falſe refuges have proved.

Let us therefore now ceaſe not only from *Babylon*, *Egypt*, *Aſſur*; Horſes, Armies, fenced Cities, &c. But alſo from thoſe other fair ſhews in the fleſh, to which ſome fearful Friends would compel us to conform, which have too oft deceived us: Neither let us humour the luſts of men and multitudes, nor be found in the indirect path of fretting proud wrath, envying and grudging one againſt another; nor in raſh ingaging, ſubmitting to traditions, temporizing, &c. But in deep humiliation, and brokenneſſe of ſoul, let us be as

Doves of the Valley, every one mourning over his Iniquities, which is the moſt hopeful path of refreſhment from his preſence, who hath hereby ſhewed us his right hand; which will certainly relieve, and that right ſoon, thoſe that truely ſowe in teares; for according to his faithful word, *Pſal.* 126. 5, 6. *He that goeth forth and weepeth, bearing pretious ſeed, ſhall doubtleſſe return again with rejoycing, bringing his ſheaves with him:* When the Bloſſome of pride ſhall wither, and the bands of mockers will be made ſtrong: Let my ſoul and yours be imbarked with thoſe that weep this day before the Lord, chuſing affliction with his people, rather then with thoſe who rejoyce now, and are not ſenſible *of the afflictions of Joſeph*; but make merry with the nakedneſſe of *Noah*: and that the Counſel given us for ſupport, in *Iſai.* 28. 20, 21. may be accompanied with the reſidue of the Spirit for our guidance and ſuccour, as being given us to be a word of gratious Counſel for ſuch a day as this: And that though Satan be ſeen yet further to fall, as lightening from Heaven; We may chiefly rejoyce, in that our names are written in the Book of Life. And now to be ſtill freely admitted with this precious ſoul, to that Feaſt that fadeth not for evermore; is the humble and earneſt deſire (on the behalf of himſelf, and all Saints) of

The unworthieſt of thoſe who yet ſtand by Faith, through the upholding grace of God,

JOHN VERNON.

TO

READER.

READER,

THou haſt here preſented to thy view, and ſerious conſideration; an eminent pattern of God's faithfulneſſe, in fulfilling that good word, *Matth.* 12. 20. *A bruiſed reed ſhall he not break, and ſmoaking Flax ſhall he not quench, till he ſend forth Judgement unto Victory.* Which may help to confirme thee in that great truth, that there is nothing too hard for him. *Gen.* 18. 14. compared with *Job* 42. 2. Who can, and will work when he pleaſeth, and none ſhall let it, *Eſai.* 43. 13. Neither the height of Satan's malice, nor the depth of ſinners miſery, can hinder the free Communication of his mercy to ſuch as look for Salvation from him, (to which all are freely invited) *Eſai* 45. 22.

And although I judge, two ſuch teſtimonies as are annexed to this treatiſe, ſuffic ent to ſatisfie ſuch as know them, of the truth of what they aſſert: Yet I having been (by the providence of God) for ſome years paſt, an eye and ear-witneſs in the Family, to the ſad and deplorable condition of this poor ſoul, now inriched from above, (who is the ſubject of the inſuling Narrative) I have thought meet to adde my mite, and thereby ſignifie my conſent to the truth of what is contained in the two foregoing Epiſtles, concerning the late diſtreſſed ſtate of that Daughter of *Abraham*, now looſed by the loving kindneſſe of the Lord. She hath been indeed for a long ſeaſon in the depth of miſery (as to her inward man) being bound in affliction, and Iron, by the Tempter, who

was suffered to assault, and buffet her poor soul even to despair of all help or hope; and making her often to conclude, that her sins were greater then could be forgiven: but that God, who is rich in mercy, hath appeared graciously (in his own time) to hear, and answer the Prayers of his people in her behalf, in relieving her poor soul, and making her to see, and acknowledge to his praise, that the former suggestions concerning him (and her souls irrecoverable estate) was from the Father of lies; whose work it is, to intice and tempt souls unto sin, and then wound them in the sence of it, endeavouring by all means to perswade such, that they have out-sinn'd the mercy of God.

But behold here the God of truth, whose grace is sufficient to support under, and deliver effectually from such soul-sinking considerations, making Satan appear to be (what indeed he is) *a Lier*. And seasonably succouring this dejected despairing soul, who for a long time had the sentence of death in her self, and was far from expecting that blessed issue that is since brought forth in her soul (by the mighty Power, and naked Arm of the Lord) who hath hereby helped her to see what little reason she had, or hath, to trust in her self; and the sure ground he hath now given her, to stay on him as the living God, who raiseth the dead; so that she is now made able (*yea willing*) to acknowledge, *His great goodnesse that hath delivered her from so great a death, and doth deliver; and is still helped to hope and trust that he will yet deliver, and strengthen her Faith, to quench all the fiery darts of the Devil.*

2 Cor. 1. 9, 10.

Behold yet further the exceeding Riches of

of God's grace not a little illustrated by setting free this Prisoner, sometimes even past hope in her own (and some others) apprehensions: She that was for a long season sadly concluding with the distressed Church, in *Lament.* 3. 18. *That her strength and hope was perish'd from the Lord*, Is now saying with *Saul*, in *Acts* 9. 6. *Lord, what wilt thou have me to do?* And with the *Psalmist* thankfully inquiring, *what shall I render unto the Lord for all his benefits towards me?* And in some measure inabled to resolve with him, *To take the Cup of Salvation, and to call upon the name of the Lord, as Psal.* 116. 12, 13, 14. And she, that was lately (in her own esteem) not so good as a Dog; yea (to use her own words) worse then any Devil, is now, (*By the Father of mercies, and God of all consolations*) *made meet to be partaker of the inheritance of the Saints in light*: The sad sentences she had oft past upon her self (in the sense of her sins) being now gratiously reversed by her Heavenly Father, who hath set her feet in a large place: so that now, if sin, Satan, her own *corruptions*, or any other spiritual Adversary, comes to lay any thing to her Clarge, she may be ready (the Lord assisting) to produce her pardon; and able to say from blessed experience, as in *Rom.* 8. 33, 34. *It is God that justifieth; who is he that condemneth? that it is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us*

And I hope this eminent instance of his grace abounding above the abounding of sin, (added to other Examples of this kind recorded in his holy word) will help to support and secour

cour ſome poor ſouls under the like diſcouragement to hope in his mercy, who waits to be gracious; and ſurely he hath gracious ends in affording this (and ſuch like) deliverances, which greatly concernes all perſons to labour to underſtand, and improve aright.

First then, let ſinners of all ſorts (both in *Zion* and out of it) from the inſuing narrative, take notice of the ſad, enſnaring, and ſoul-deſtroying nature of ſin, and the wages of it, which this poor ſoul (as ſhe feared) had certainly found to be eternal death, had not the *God of grace, (whoſe loving kindneſſe is better then life) cauſed her to hear the joyful ſound of the voice of the Son of God, that her ſoul might live, John* 5. 25.

Secondly, from the conſideration of the mercy ſhe hath obtained, let poor ſinners be incited and incouraged, to come unto God through Chriſt for mercy, who knows how to *multiply pardon* to the worſt of ſinners, as in *Iſai.* 55. 7. with *Nehe.* 9 17. Eſpecially let ſuch as are inquiring the way to *Zion*, with their faces thitherward, *Though with trembling hands & hearts*; and all that are planted in the houſe of the Lord, be incouraged to wait upon God, who will in no wiſe caſt out thoſe that come unto him. Let the firſt of theſe labour to *look to the Lord, that they may be enlightened:* (a) And let the other be confirm'd, in the experience they have had of his great goodneſſe, that ſo God may have all the glory from both, as a Fruit of this ſpecial favour afforded to this his hand-maid, in ſo ſignal a return of many Prayers; for which proportionable praiſes ſhould wait for, (and be duly rendered unto) our God in *Zion*, who

(a) *Pſalm* 34. 5.

who is a preſent help in the needful time of trouble. I ſhall not adde, but to intreat thee to read, and conſider well, before thou cenſureſt, (or ſeeme to deſpiſe) the enſuing ſubject; as the day of ſmall things; but labour rather, to weigh the worth of this mercy in the *Balance of the Sanctuary*;

That ſo thou mayeſt underſtand the end and uſe of it, and be help'd to improve it aright, to the praiſe of the Author of every good and perfect gift, and the profit of thine own ſoul; that ſo thou mayeſt be able to ſay with the Prophet of old, *Micha* 7. 18. *Who is a God like unto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſions of the remnant of his heritage? that retaineth not his anger for ever, becauſe he delighteth in mercy:* And from thence be incouraged to wait upon him for the fulfilling that faithful word, *Iſai.* 40. 29, 30, 31. *He giveth power to the faint, and to them that have no might, he increaſeth ſtrength,* &c. Compared with *Pſal.* 27. 14. *Wait on the Lord, and be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the* LORD.

ROB. DOYLY.

To

To all, both ſmall and great, that have either taſted of the rich grace of God, or deſire to be made partakers thereof, through Jeſus Chriſt our Lord.

Men, and Brethren,

THough we were very much ſtrangers, both to the perſon and ſtate of this gratious hand-maid of the Lord (the ſubject of this enſuing treatiſe, during the time of her ſore bondage, and captivity of Spirit; and ſo had no ſhare with thoſe that in a ſolemn manner (expreſly on her account) ſympathized, ſighed, and groaned to God in her behalf: Yet having now through grace (we truſt, we may ſay) to the advantage of our ſouls, heard out of her own mouth, in the midſt of the Congregation to which we belong, (to wit, the Church of Chriſt at Dalwood in Dorſet) the wonderful deliverance which God hath wrought for her poor ſoul: We cannot, but in a ſpecial manner rejoyce with her, and bleſſe the Moſt High for his unſpeakable mercy.

That this work is of the Lord, and ſoul-work indeed; it ſpeaks for it ſelf to all the wiſe in heart. That the Relation is very faithfully made, We do hereby teſtify, having

ving (as we ſaid before) heard out of her own mouth the ſubſtance of the whole; who then (in point of circumſtance) would have been more particular and large, had not time, and the earneſt ſollicitation of a near Relation of hers (whom God had uſed in ſome good meaſure, as an Inſtrument of her enlargement) concurr'd to prevent her.

Two or three of our obſervations, while ſhe related this unto us, we cannot but mind the Reader of.

1. That having layen ſo long (as the Narrative mentioneth) under ſuch terror of ſoul; And having now newly received her enlargement, ſhe was ſo filled with admiration at the exceeding Riches of the grace of God in her deliverance, as that it many times ſtopt her Spirit, for a conſiderable ſeaſon: and ſhe could in all appearance) have dwelt long between ſentence and ſentence, in a ſecret, inward ſilent lifting up of her ſoul to God in thanks-giving.

2. We obſerved very much faithfulneſs, and tenderneſs of ſoul in her faithfulneſs, in that ſhe dwelt as long upon, and ſpoke ſo largely of, the darkeſt paſſages of her blaſphemying God, and maligning his people (though doubtleſs the remembring of ſuch things was with griefe of ſoul to her) as in ſpeaking of the higheſt manifeſtations of

the

the grace of God, in her present enjoyments of her soul; expressing her self to the same effect with the Apostle, Rom. 5. 20. Where sin abounded, grace did much more abound.

Tenderness, In that with very much circumspection she endeavoured to keep even to a tittle, both to the matter and Method of God's dealing with her: And if at any time she (or any else, who knew her in her afflicted estate, and endeavoured to help her memory) slipt, she would presently correct both herself and them, and state the matter aright, and in its place, before she would let it passe.

3. That her rejoycing was mixed with much holy fear and trembling; stilest esteeming her self as a poor Worm before the Mighty God of Israel, though exalted to many glorious Priviledges through his rich grace.

We might speak further, what we observed of the crafty wiles of Satan, in the manner of his working with her poor soul; first training her on from sin to sin, and from degree to degree, still forestalling her with a perswasion that she was already both in the sin, and in the degree which he would train her into: And when by that slight he had got her further on, then per-

perſwading her, that ſhe had out-ſinned all grace; ſo endeavouring to deſtroy all hope. And indeed this is our common obſervation of the working of Satan, (to wit) That to perſons that are in a wretched ſtate, and inſenſible thereof, he leſſeneth ſin, and wideneth grace, that they may run the more greedily in their evil wayes; making out to them, as if the gate of grace, opening to life, were wide enough for all perſons to paſſe in at, with all their ſins. But to thoſe perſons that are brought to the ſight of their ſins, and their wretchedneſſe thereby, he wideneth ſin, and narroweth grace; making out to them, as though their ſins (though not againſt the Holy Ghoſt) are greater then can be forgiven: in both which, he is a grievous deceiver.

Alſo we might here more largely ſhew the Reader, what ſubtle ſlights Satan uſed with this Servant of the Lord, to hinder her obedience to the Commandments of Chriſt, and particularly to that of Baptiſme; preſenting it as a poor low thing, &c. But as to that, we ſhall in this place onely give thee notice, that when ſhe was in the higheſt revelations, and had the moſt ſealing Teſtimonies of the grace of God to her ſoul, She was then led forth moſt affectionately to own the Lord Jeſus in that deſpiſed Ordinance and appointment of his; as may be ſeen more at large in the Narrative it ſelf; ſuitable to that word given to Paul, after his great revela-

revelations of grace, Act. 22. 16. where it was said unto him by the Spirit, And now why tarriest thou? arise, and be Baptized, and wash away thy sins, calling on the name of the Lord.

What we shall further say in this matter, shall be onely to signifie, that upon the whole (she desiring to give up her self to the Lord, to walk in all his Commandments blamelessely, and to have fellowship and communion with his people, in the exercise of all the Gospel-Privileges instituted by Christ their King and Head, for his Body the Church; and particularly with this Congregation, to watch (and be watched over by them) She was with universal satisfaction accepted, and accordingly Baptized, and received. Many fierce Assaults hath the Enemy of her peace made against her, since the chain of her bondage was broken: but against all, the Lord hath made very gracious provision through the word; bringing home (through the Power of his Spirit) many full promises to her soul, and establishing her through them.

To the God of Peace, who (through his own Rich and free love, after many years horrour of soul) is become her Peace; do we desire to commit all his chosen Vessels to honour, for his calling in his season unto, and for his establishing and growth of those that are called in the truth, as it is in Jesus: which Jesus we desire to own as our King, our Crown, and hope of glory; and to whose appearing with that glorious Kingdom, we desire to be daily better prepared: That at his coming we may have the honour to be of that blessed number that shall wait upon him with Hallelujahs, singing forth praise, glory and honour to the Father and to the Lamb, for ever and ever, Amen.

Your Friends and Brethren in the hope of the Gospel,

Hen. Payson. Jo. Owen. Jam. Hill. 1658.

The Captive taken from the ſtrong, or a true Relation of the gratious Releaſe of Miſtriſs DEBORAH HUISH, (by the Arme of the Almighty) from under the power of the Tempter, by whoſe fiery Conflicts ſhe had been ſorely vexed for about fourteen years; as it was faithfully written from her own Mouth, &c.

ABout fourteen years ago I was caſt into deep deſpair, by reaſon of blaſphemous thoughts caſt into my mind, when I was applying my ſelf to the reading the word of the Lord; which thoughts were deſpiſing, ſlighting, and contemning God, his word, works, and wayes: with which being frequently aſſaulted, I came to gather Concluſions, that

God had past an irrecoverable decree against me for my final condemnation, and though I had reluctancy in my heart against such thoughts, yet many times I did give my consent to them, and approved of them; and from thence came to have great horrour seize upon me, for many dayes and nights after. Causing me to conclude these to be but the fore-runners of that great destruction from the Lord, which I judged was prepared for me: and such thoughts as these at first were (continually almost) born in with great weight upon my soul: about which time my Sister *Anne Vernon* (then *Hush*) observing my dejected frame, desired to know the cause; I told her then that God had rejected me for my blasphemous thoughts I had conceived against him, worse then any Devil; but my Sister indeavored to perswade me, these thoughts were not mine, but the Devil's: this gave me some respit for a little time, but I was suddenly assaulted again, and have continued under such assaults ever since, more or less, till the time hereafter specified, when the Lord of his free Mercy

cy began to make way for my escape.

I do also remember that I had not onely despising, slighting thoughts of God, but also of his people, calling them in my thoughts (though not with my lips) lyars.

But when I did think I consented to such thoughts, then horrour would seize upon me, even to overwhelme me: and in this condition I remained till my going into *Ireland*, which was about *June* 1654.

After my coming there, the Lord visited me with the Small-pox; and in that time of sickness I thought I had some refreshment from the Lord, by consulting his word; but was suddenly after assaulted with more and worse blasphemous thoughts then ever before, and then did verily believe I was possessed with the Devil, and did think I talked with him, and heard him say, that God loved to torment and bring misery upon his Creatures; which thoughts were so pressing upon me, that I was ready to wish the destruction of the Almighty; and did to my thinking hate him; crying out (in the hearing of many) I am undone to Eterni-

ty: and so remaineth till lately: And so dreadful were these (last mentioned) thoughts to my soul, that from that time I concluded, I had committed the sin against the holy Ghost, which before I did onely think I had, but now was confirmed in it, and began to think I had really trampled under foot the blood of Jesus Christ, and had done despite to the Spirit of grace; and thence concluded that nothing now remained, but a fearful looking for of vengeance, that should devour the Adversary: and this put me into unexpressible torments night and day, thinking the Devil would come and fetch me away, and I believed I was certain of it: and when any went to pray for me, I thought that hastened my destruction, and therefore I hated them for it, and had in my mind many sad wishes as to those that prayed for me, counting Hell my portion, and that I should by such means be sooner cut off, and that they sin'd in praying: I having sin'd against the holy Ghost, thought they ought to hate me, but not pray for me: I did also think I alwayes heard a fearful sound in my ears, especially

cially when it was windy or rainy weather, and then thought I should be cast into Hell presently: which made an unexpressable torment of mine to think of it; and yet under all the means used to seek God for me, I found no benefit.

But at *Dublin*, when dayes were set apart, to seek God for me, I dreaded those dayes, above all other, thinking verily that God was ingaged in honour, to come out against me in fierce indignation, as also against such as sought him on my behalf: and I did many times think the Lord in a way of judgement would turn me into some filthy hateful Monster or other, as a Memorial of his just displeasure against me; and all the time that prayers were put up for me (which was very frequent in *Dublin*, as also discourses very often with me) I could not perceive that any ever took the least hold on my heart, but still I had that Scripture oft on my thoughts: (a) *By terrible things in righteousnesse wilt thou answer them*: which I understood to be some answer in a way of judgement as to me: I had also that Scripture (a) Psal. 65. 5.

much on my heart: (b) *He that sins a-*
(b) *Matth.* 12. 31, 32. *gainst the holy Ghost, shall never be forgiven in this world, nor in that which is to come.*

And as to reading the Scriptures, my heart was much averse to it; oneiy sometimes out of compassion to others I did read, and sometimes did mind them what the casting off the Scriptures had cost me, who is now rejected for ever, wishing them to take heed of the like: but it was very seldome that I did this, and long ere I could bring my heart to it.

I do also remember when I lived at *Clanmurse* in *Ireland*, and used to go to *Dublin* sometimes, to hear the word; I have often thought, when I went, I should be destroyed ere I came back again; and when I did hear, I strove all I could to forget what I heard, or read, having my expectations of Hell so heightened by all such means, that I could not endure it; & would have given any thing I might never have gone to have heard, or prayed more, it did so increase the torments of my soul. And when I came into the place where I used to hear, I still expected to hear some

some sudden voice from Heaven, declaring my destruction; and did think many times that the wind arose just as I came to that place to hear, and did believe the Lord must needs appear in judgement against me for coming, and sitting as one of his people among them, whom I in my heart hated: and would long that the duties might be ended, that I might be free from those feares that were upon me while there.

I do also remember that almost every thing did affright me; either a cloudy day, the Sun or Moon Eclipsed, or the Suns rising red in a morning, or the wind blowing high: All these I thought were signes of my destruction, that I did believe the Lord would execute upon me for my hatred against him and his wayes. And indeed such an inveterate hate I had against him, that I judged, I loathed and abhorred the doing good to any, saying in my self, that the Lord would damn and destroy me; and why should I do any good? I also wished many times, I had never been born, or had never had eyes to see, or ears to hear, or else had been made the most contemptible

Creature in the world, becauſe when they die there is an end of them; but when I die, my miſery then begins. I alſo wiſhed, I might never hear any one ſpeak more from the Scriptures to me, for I reckoned all that had ſpoken to me, either in ſickneſſe or in health, would be witneſſes againſt me, and ſo aggravate my ſin and miſery, becauſe I had ſuch warnings, and had not harkened to them, but to the Devil; and eſpecially Mr. *Patient*, a Miniſter of the word in *Dublin*, coming to me in the time of my ſickneſſe, and ſpeaking of the great danger of an impenitent ſtate if the Lord ſhould cut the thrid of life, that ſuch perſons would drop immediately into Hell, the which he endeavoured to demonſtrate to me, that I thought he would be the principal witneſſe againſt me, of all that had ſpoke with me: ſo that I now ſaw my ſelf without hope, and the mercy of the Lord utterly taken from me, not as it was from *Saul*, but far worſe; I having ſinned againſt far greater light, and more warnings, and after ſuch taſts and enlightnings to fall away, it was impoſſible to renew me again unto repentance,

pentance, but concluded I should suddainly be destroyed, and that without remedy.

This being my case, I remember, after my sickness in *Dublin* aforementioned, what fretful hateful thoughts I had of God, saying in my mind, I wil do this or that in despight of God, and I could not think otherwise; and such a hateful bent of spirit I had against the Lord, that I was oft ready to say in my heart, I will curse God and die; and at last through the strength of temptation I was so far prevailed upon, as I did in my thoughts curse God and all I could think of that belonged to him, and then concluded my self damned indeed, and that I was sure of it: and then said to my self, I am now sure I have committed the sin against the holy Ghost, which is unpardonable, and should now to Eternity be tormented with the Devil and his Angels: and this sorely afflicted and overwhelmed me, in so much that I was once tempted to cast my self down out of a window to kill my self, onely the dread of Hell I thought deterred me from it: I did also strive to put horrour out of my mind

all

all I could, by enjoying outward comforts, but alas these were all imbittered to me, when I saw the end of such comforts: I did also sometimes endeavour to divert these thoughts by businesse I set my self about; but being sometimes hot at work, I should have the heat of Hell-fire thereby brought to my mind, and the terriblenesse of that represented to me. But the greatest ease I had in these distracting terrours, was by setting my self upon businesse, but found my self so continually harrased with thoughts of Hell, that my heart grew hard, and stupid, so that though I knew that was my portion, yet I was unsensible of it, unlesse at sometimes, when horrour would violently break in upon me, especially at such times as I was forced to go to hear, when I still expected God to witnesse against me by some sore judgement from Heaven, which (upon every dark and stormy day especially) I expected, and did oft times judge I saw flashes of fire come upon my face, putting me in mind of that horrible pit of darknesse I should one day fall into: And many times when I went to bed, I have

have been afraid to sleep, lest I should be cast into Hell ere I waked again: to prevent which, I have oft resolved not to sleep, onely sometimes through a stupid sensleſſe frame I should lye down and sleep, not thinking of my danger: but when I waked, I wondered I was not in Hell; yet could not be thankful for it, but still thought I should be there shortly; and though I lived never so long, yet to be there at last would swallow up all this time, as if it had not been; and all the comforts I now enjoyed, would but aggravate my sorrow and misery then, when I shall be deprived of all, and suffer for what I now enjoy: upon which account, all my comforts were bitter to me; and when I tasted any thing, I still thought what I should tast ere long in Hell, which made me hardly able to eat my meat, for I should thus reason: Why should I eat and drink, when I am in dayly expectation of being cast into Hell? and then was that Scripture brought to mind, (c) *The wicked are like the troubled Sea that cannot rest, whose waters cast up mire and dirt: there is no peace to the wicked:*

(c) *Esa.* 57. 20, 21.

And

And many times when I have been at work, suddain flashes of Hell have been as it were darted into my soul; so that I have run out of the room where I was, and would have run out of the Lords presence also, if I could: but alas, my soul had no refuge to flye to from him, nor can I remember that I had a heart so much as to seek for mercy, onely in some great distresses sometimes I think I have used the words, LORD HAVE MERCY UPON ME, but without any hope or expectation of obtaining what I prayed for; but concluded God would not save me, unlesse he would deny himself, and his word: and though an Angel from Heaven should have told me of mercy, I could not have believed it, being so confident of the contrary; and therefore I would tell those that endeavoured to fasten counsel & comfort upon me, it was but a casting Pearls before Swine, and holy things to Dogs, which God forbids. And when several good women in *Dublin* did meet, to seek the Lord on my behalf; I thought sometimes (especially once in Mistris *Patients* house) I smell'd Brimstone burning

burning, and expected nothing but destruction; in the sence of which I did tremble exceedingly, out of that deep horrour that was on my soul: but still I got no sensible good in any of these meetings: and when I have seen the mist ascend sometimes, that minded me of that Scripture where 'tis said, (d) *The smoak of their torment ascendeth up for ever:* And I have oft, as I have judged, seen *Michaels* meeting-house in *Dublin*, where we met to hear, full of smoak: all which I judged sealed and confirmed my destruction. (d) Rev. 14.11.

I do also remember when my dear Sister *Allen* died at *Dublin* in *Ireland*, I had little or no sence of that with other like heavy stroaks of the Lord about that time, upon divers other precious ones; but did believe they were taken away for my sake, because they prayed for me, and that I was onely left to fill up the measure of my Iniquity, and therefore the Lord stopped many of their mouths by death, that they might not pray any more for me, but that I might be left to heap up wrath, and aggravate my misery.

I do likewise remember one morning

ing particularly at *Dublin*, when (I being in bed, and called to rise) I did believe verily I saw grievous flashes of lightning flie in my face, which put me in strange horrour: And also another morning seeing the Sun rise in a misty frosty morning very red, I had that Scripture come into my mind, (e) of the *Suns being turned into blood, before the great and notable day of the Lord*; which I believed was then near, to my destruction.

(e) Joel 2. 31.

Another time being at a Christian Friends (Mistris *Roe's* house in *Dublin*) in the night season I heard a voice (as I judged) over my head; a great voice, to which I hearkened, and was thereby put into great horrour, thinking it to be the Devil, come to fetch me away; and at last through anguish of soul was put into great trembling and sweat; by reason of which, I spake to Mistris *Roe*, who told me it was the people that lay over my head, that talked: But I did not believe her, but still thought it was the Devil; and towards morning I heard a rattling of Chains (as I thought) which I judged to be the Devils hasting to fetch me away

way, with great rejoycing that they had got me; then I asked Miſtriſs *Ree* what that noiſe was; who told me, it was onely people opening Shop-windows: but that ſatisfied not me, but I remained ſtill in an inexpreſſible horrour.

I likewiſe remember the cauſe of my going to lie at Miſtriſs *Roe's*, was to get out of the room I lay in at my Brothers, where I was ſenſible I had ſo ſinned by wicked thoughts againſt God, as aforeſaid; from whoſe preſence alſo, as well as from that room, I would if I could have fled, it was ſo dreadful to me: But alas! my fears were not at all abated, but increaſed by going thither; it being the houſe where the Church met, and where was frequent ſpeaking and praying. At which I ſtill thought the Lord would come out, and witneſſe againſt me, making me an example of his juſtice in the ſight of all his people; whoſe often ſpeaking to me, and praying for me, I did believe would aggravate my condemnation greatly: And when any of them ſpake of the promiſes to me, it was a great terrour to my ſoul, to ſee them caſt ſuch

Pearls

Pearls before Swine, to whom they did not belong: by all which things, ſpoken to me, I was kept in a more certain looking for a fearful firy indignation from the Lord, to deſtroy me; and my heart was the more enraged with an inveterate hatred (as I judged) againſt God and his people, by all the means uſed about me.

And after all theſe things, coming to *Waterford* with my Brother *Vernons* Family, and remaining there, I had not the like terrour as before; but was ſtupid, and more ſenceleſſe, being (as I judged) given up to a ſeared conſcience and heart, yet many times ſorely terrified with the like thoughts as aforeſaid: But was exceeding glad ſometimes, that I was forgotten in Prayer as I thought, and then did believe, it was revealed to them that prayed; ſo that they, knowing what I was, prayed not for me: for I had a great dread on my heart ſtill, about being prayed for, judging it haſtened my deſtruction, and that I ſhould by that means be made a fearful example of vengeance, to ſhew to others what I was; and thus it continued all the time I was at *Waterford*; no

no words spoken to me, or to the Lord for me, doing me any good as I could perceive; so that I still concluded God could not lie, nor repent, therefore I must be damned; and that it was but in vain to attempt the contrary.

I also do remember when we came to Sea, to come for England, we were in a storm: but I was in a senceleſſe, stupid condition, little minding my danger all the time.

And after my Brother and Sister *Vernon* landed at *Milford*, and the rest of our Family with my self and Brother *Allen* were come to Sea again, to go for *Minhead*, in a night and a day we had a very gracious passage given us, bringing us safe into the Bay of *Minhead*: And when there coming from the Ship-side, being all in the Boat, we had also an eminent deliverance; the Boat being in great danger to be turn'd over by a Rope that was catched about the top of the Boats Mast, just as we put off from the Ship, which, had it not been suddenly loos'd, had pull'd the Boat over, and buried us in the Sea: I was yet under all these

mercies with a senseleſſe frame of Spirit; onely I had some few thoughts of the infinite power of God in upholding all things, and believed I was preserved for the sake of them I came with in the Ship: But coming into the Town of *Minhead*, and finding a hand of visitation in that place, I concluded that was for my sake, and that I was now come into the mouth of destruction; yet I was something grieved to see the prophaneneſſe of the place and house where we were, which was as to sin worse then *Ireland*, whence we came; and then I thought of the terrible Judgements of God, against sin, and sinners, that lived under such rich means of grace, as they here in *England* did. But leaving *Minhead*, and coming towards my Fathers house in *Devonshire*, I did not now doubt, (though I had spoken confidently before, that the Lord would never let me see *England*, nor my Friends at home) but the Lord would bring us safe thither; yet remember not any thankfull sense I had of the mercy received; but was thinking most part of the way as I came home, what a grief I should be to

my

my Friends and relations again; yet sometimes a little sense seemed to be on my heart of the mercies aforesaid, as I remember, and I did speak of them to some in the Family after I came home: But soon after, I was in a dead stupid posture as before, perceiving no good to me, either by speakings or prayer, though used by some Friends then in the Family frequently; nor could I, nor durst I pray; believing my Prayer was abominable: and therefore when my Sister *Vernons* hour of Child-bearing drew near, I could not seek God for her, but was unsensible of her danger approaching: and after her delivery I was then in greater terror then before, thinking then that God would bring swift destruction upon me, as upon a Woman in travel, and I should not escape.

Now as to the Lords manner of working on my heart of late: It here followeth.

ON the tenth day of the eleventh Moneth 1657. hearing a Sermon upon *Col.* 3. 3. (*f*) about persons (*f*) *Col.* 3. 3

sons in a natural estate, being dead, it was of an affrightning consideration to me, to think that Death and Hell was their Portion, and that Worms (as in the discourse was mentioned) should feed on such, Even that Worm of conscience that should gnaw continually; withal considering (as was then hinted) how loathsome a dead Creature is, fit onely to be fed on by all other devourers: which I saw also to be my state, and saw my loathsomnesse in all my Actions, as also that without Faith it is impossible to please God; which was set home upon my heart, and also that I was a subject of his wrath, which did abide upon me, & so should do to Eternity: Yet all this did not put me upon the use of any means to get out of my condition, in which I still remain'd, despairing of any way for my escape.

After this, on the four and twentieth day of the eleventh Moneth, I heard again from another subject, (g) *Psalm.* 50. 23. about Gods salvations being shewed to those that order their conversations aright: I had from this discourse many fears on my heart,

(g) *Psal.* 50. 23.

heart, especially from that oft repeated Scripture, (h) *Salvation is far from the wicked, because they keep not thy Law:* Which was very terrible to me; and considering how abominable I was in God's sight, by casting his Laws behind my back: that Scripture was much on my heart, (i) *What hast thou to do to take my Words into thy mouth, seeing thou hatest to be Reformed?* Which made me believe he would deal with me, as is mentioned in *vers.* 22. of that *Psalm*, even *tear me in pieces, and none should deliver*: And because I had rejected him as I had done, I should suddenly be destroyed, and that without remedy: And hearing that passage mentioned out of *Hannah's* Song, (l) *The Enemies of the Lord shall be broken to pieces; out of Heaven will he thunder upon them*: And I being (as I judged) one of his Enemies, it did sorely terrify me.

(h) *Psal.* 119. 155.

(i) *Psal.* 50. 16.

(l) 1 *Sam.* 2. 10.

After this, on the six and twentieth day of the eleventh Moneth, in the night season, my soul was much took up with thoughts about my sad estate; and I was brought to conclude I was a Subject of the Lords displeasure, and should lie under the weight of his

wrath to Eternity: And this sorely terrified me, to think what a sad thing it was to be cast out of Gods sight, and that for ever, and tormented with the Devil and his Angels, and this for ever, without any Hopes of release, or dram of comfort. This I thought to be a pit indeed, in which was no water, not the least refreshment; but unsupportable miseries, and that to Eternity; and it seemed strange to me that I was out of Hell so long, considering what I had been, and done against the Lord; and also considering his infinite power, who could in a moment cast me there, who had so provoked him as I had done.

I came then to suppose this with my self; were I now in Hell, and had but a possibility of escape, what means would I use to escape that horrible Pit? I also considered again, being once there, there was was no Redemption for ever: & considering what great danger I was in dayly, of being cast there, were the thrid of my life cut, which might suddenly be, and so I drop into Hell, past recovery.

I being not yet there, and believing

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no Redemption from thence, when there; I came then to think, if yet there were any possibility of using means for my escape, I would try: for if I lie still, I shall certainly perish, and if I attempt the use of means, and misse obtaining what I seek for, I can but perish: and many very great sinners have escaped through mercy; therefore I would try (and the Lord encouraged me from those words of *Esther*, (*m*) *I will go in to the King; if I perish, I perish*: As also the resolution of the Lepers, (*n*) In the Siege of Samaria) to use the means, though without hope of success. I being in such a deplorable condition, was prest to up and be doing, seeing the danger of lying still; at last I came to resolve to go hear at a Meeting in *Sydbury*: but I could not pray for a blessing, believing my Prayer was abominable to the Lord; and I had also (after I had resolved) much ado to go, considering I was but an Hypocrite, and such a one should not stand before God; also considering what my thoughts against God were, and had been: I went with great fears on my heart, thinking (as formerly)

(m) *Esth.* 4. 16.

(n) 2 *King.* 7. 4.

the Lord would meet me in a way of rebuke, witnessing against me: but then I thought also I could but perish; and I had had such thoughts of the Lords witnessing against me formerly, which I had been mistaken in, and so might be in these; and still urged this to my heart, To abide in a way of unrighteousnesse is nothing but death: onely in a way of righteousnesse is life; so that I had great fears each way, of going or staying: But considering my nights resolution, I fear'd if I went not I should be found a Mocker of God; and so I went: but when I came there, my fears were renewed again, as to the Lords witnessing against me: but I strove against them, by calling to mind former mistakes of this kind, and endeavoured to hear attentively; and after a while the Lord abated my fears aforesaid, and afterwards almost clean removed them: The Subject spoken of at that time was sloth; which having been so much my souls disease, I was very sorely reproved by it, especially afterward, when I seriously Meditated upon it: but yet I resolved to wait in the use of means, blessing God (as I

was

was able) for what I heard this day; but yet remained in a very helpleſſe condition, having little or no hope of deliverance. This night afterwards, at prayers in the Family, I had my heart affected with ſome expreſſions uſed in Prayer about the dreadfulneſſe of Chriſts appearing to his Adverſaries, for their rejecting him in his tenders to them.

On the ſeven and twentieth day at night, I had many fears on my heart, in ſo much that I was afraid to ſtay in any room; and would, if I could, have fled from the preſence of God, it was ſo terrible to me. And about twelve of the Clock at night I came into my Siſter *Vernons* Chamber; but horrour ſo ſeized on me in all places, as I was forced once this night to go and cry to the Lord for mercy: but whilſt I was in my Siſters Chamber, I heard one walking in another room near, which made me afraid to go back again, believing it was the Devil; but after underſtanding it to be one of the Maids that was up, I return'd again then into the Chamber ſomewhat freed from my fears, and went to bed; but having got cold

cold with being up, I found my self much distempered, both in my body and head.

And kept my Bed the next day till night: Then I got up for refreshment for a while, but remember not any remarkable passage farther this night; but had many sad grieving thoughts for my rejecting Christ, which were often on my heart this day; and also I had a little view of the excellency of Christ, and spake to some in the Family of it in these words, *His Fruit is better then Life*; which I thought aggravated my Iniquity in rejecting him, besides whom there is not another that can save; and that I should reject him, it sorely afflicted me: But I had sometimes that day these words, *He waits to be gracious*; which somewhat incouraged, and revived me to wait: And it grieved me exceedingly for my rejecting him, his word and counsel, who shall be the desire of Nations; yea that *Tree of Life, whose Leaves are for the healing of Nations, with whom is Riches and Honour; yea dureable Riches and Righteousnesse*: All these representations of Christ to me, heightened my sin,

and

and grief for my rejecting him: And even broke my heart in the sence of it most part of this day.

On the eight and twentieth day following, I heard again in the Family from the 28. Chapter of the *Proverbs*; the first Verse of which Chapter took hold on me, as such a one as there is mentioned, fleeing from the Lord as from my pursuer, which I have many a time done: but in that discourse it was shewn, that despair is the High-way to Hell; which much dwell'd with me in the night season: and awakening in the night, and hearing the wind blow hard, it sorely terrified me; being the voice (as I thought) of God my terrible Judge, considering him as a consuming fire against all Impenitent Rejectors of him, of which number I was one; and looking on him as a God of infinite power, able to cast me into Hell in a moment: and I remaining a Subject of his wrath, in a state of unbelief, it made me fear exceedingly: but withal considering, that still to remain in this condition, nothing but destruction could be expected; as also that there was no flying

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from his presence, before whom all places, persons, and things are open and bare, and from whom nothing can be hid; Hell and destruction being open, and known to him, how much more the hearts of the Sons of Men? I hence concluded my condition to be exceeding sad; and then considering what a Rebel I had been, setting at nought his counsels, and casting his Laws behind my back; yea despising, hating, and contemning him, it made me afraid to go to him: But seeing no way to go from him, and my self in this desperate condition, I must needs be ruin'd by him, if I came not unto him. He at last led me to this resolution of flying to him, begging mercy at his hands, for the sake of Christ, as one who saw my self in the Highway to Hell; and knowing that his right hand would easily find out all his Adversaries that had hated and opposed him.

So that there would be no escaping, but by flying to Christ; there being *NO OTHER NAME UNDER HEAVEN GIVEN FOR SALVATION, UNTO POOR SIN-*

SINNERS, BUT THIS ONELY.
And so out of this great depth I was inabled to look towards his holy Temple, crying to him for mercy, without which I saw I was undone for ever; so I continued crying to him, and striving with my own soul, to hope that the Lord would for Christs sake shew mercy to me, because he had shewed mercy to very vile sinners; though I knew none so vile as I, being the chief of sinners, having long despised and rejected that mercy that then I sought; yet seeing what a woefull condition I should for ever be in without it, I cryed to him for it; and then had some Meditations given in, of the way of God's shewing mercy, considering how he had found out a way for mercy and truth to meet together in Christ, for the Salvation of poor sinners, yea the chief of sinners: and the Lord brought at that time some passages to my remembrance, that I had heard about the City of refuge, provided in the time of the Law; which was then minded typed out Christ, as the City of refuge prepared of God for poor pursued sinners to flie unto from that wrath that

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all would be else concluded under to Eternity: And the Lord also was graciously pleased to enable me, to have recourse to Christ, as the onely refuge left for my poor soul; begging hard for mercy upon his account, and the account of what he had done and suffered for such poor sinners as I was; and I was helpt also to consider the large extent of his mercy to the vilest of sinners; and suddenly after, I was graciously helpt to hope in his mercy, and supported and incouraged from that good word (then brought with power upon my soul.) (p) *He that cometh to me, I will in no wise cast out*, which did greatly support me in good hopes of mercy from him; and after that, this other good word was brought in with great power upon my heart, (q) *Wherefore he is able to save to the uttermost, all that come unto God by him, seeing he ever lives to make intercession for them.*

(p) John 3.7.

(q) Heb. 7. 25.

This also added much to the ground of my hope in his mercy, that though I had been such a Rebel, and great transgressor, as I had been; yet he having said he would in no wise cast out any that came to him, & was able to save to the

uttermost; it much upheld and comforted my soul in looking towards him.

Another Scripture brought in at the same time to my heart, was, (r) *I am God, and besides me there is no Savior; I will work, and none shall let it*; whence I was inabled to believe that he was able to do all things by the word of his power, and to break through all oppositions that stand in his way; that he was able to break down every strong hold, and subject every high thought to his obedience. I then had Meditations of the heights, and depths, lengths, and bredths, of that infinite mercy that was in Jesus Christ: and the Lord by such Meditations on his holy word, did greatly incourage, strengthen, and raise up my poor, weak, unworthy soul, very often (and powerfully) repeating these Scriptures, last mentioned, over and over to my poor soul: and now was my soul greatly refreshed in hopes of his mercy to me; but a little after, the same night, *I was sorely assaulted again, to call in question all the hopes I had of mercy from the Lord*: in the sense of which, I was made to cry, yea roar out in bitter distress to the

(r) Esai. 43. 12, 13.

Her first Assault after comfort received.

the Lord, striving not to let go my hold, but to call to mind what he had before spoken: Namely, *That those that come to him, he will in no wise cast out*; together with the rest of the Scriptures before mentioned, given in at first for my incouragement: and the Lord again, in this sore conflict, brought in all those Scriptures afresh upon my heart, and so relieved me graciously at this time also.

Her second Assault. But yet the tempter continued his assaults; tempting me *yet to cast off my confidence in the Lord, as also to blaspheme God*: But the Lord upheld me, by putting and keeping under his everlasting Armes; By which I was stayed upon him, trusting in him, and was not left to the will of mine Enemy: but was inabled still to hope in his mercy, and hang upon that word of his promise, *He that cometh to me, I will in no wise cast out:* & then the Lord was pleased eminently to proclaim his name unto my soul: *The Lord, the Lord God, pardoning iniquity, transgression, and sin.* And thus I was inabled (through his infinite mercy, and by his Almighty Power) to stay my self upon him, by ho-

hoping still in his mercy, for ever blessed be his name. And the same Scriptures were kept on my heart all the first day of the week following, with great life and power, succouring me against Satans temptations, that this day also I was assaulted with, sometimes to cast away my confidence as aforesaid, from thoughts of what I had been, and done against Christ: but the Lord inabled me to withstand that temptation also by his good word, in which he had caused me to trust: namely, *He that comes to me, I will in no wise cast out:* As also that he *would work, and none should let:* So that I went to God (through Christ) desiring he would inable my soul to follow hard after him: begging in order thereto, that he would uphold me, causing my soul to experience the truth of his word, that it doth and shall indure for ever: that I might be able from experience to witness to it, as *so enduring, by his never failing, nor forsaking me.* But that I might know him *as a God that keeps Covenant and mercy for ever with his people:* which last words were this day made sweet to my Meditation.

Alſo this day hearing in the Family from *Pſalm* 63. 8. *My ſoul followeth hard after thee, thy right hand upholds me*; I was able to ſay, I had experienced *right hand upholdings*: and my ſoul was now taught to beg earneſtly for a heart inabled to follow hard after him, that hath ſo upheld, that I might follow him reſolutely, patiently, expectingly, and conſtantly, as was then minded in that Sermon. I alſo begged I might be kept low in my own eyes, under the receipt of mercy, looking on the Lord Jeſus, as the Spring and Fountain of all in me, and to me, owning the freeneſſe of his grace to me.

Eſpecially conſidering what a Rebel I had been againſt him, and how juſtly he might have caſt me off for ever, had it not pleaſed him to advance riches of grace to me, a poor vile undone Creature, who deſires his name alone may have all the glory; and ſince he hath ſhewed this mercy to me, my ſouls great fears are, leſt I ſhould ſacrifice to my ſelf: But I deſire I may for ever be kept in the ſence of my own unworthineſſe of the leaſt mercy from him, upon any other account then the

the good pleasure of his own will, made known in and by Christ, to poor sinners. *Yet this night I was assaulted again with many blasphemous thoughts darted into my soul, against God, by the tempter, causing fears and faintings sometimes:* Yet I strove against them, crying to the Lord for help, to resist the Devil, desiring he would also work such a holy fear in my heart, as I might never more dishonour him, who had so graciously helpt me out of such depths, to look towards him, and to hope in his mercy, who was pleased this night again very graciously to support me with the same promises at first given in, and now again afresh, as it were repeated, and confirm'd further to my soul. And by these he now also upheld me against departing from him; & after great striving and struggling to keep my hold on the promises, I had also a precious view of the love of God given into my soul, though the vilest of sinners, which did greatly refresh me, enabling me (more fully) to believe in him: and this Scripture(*s*) was much set upon my heart, *That he hath made him to be sin for us, who knew no sin, that we might be made*

Her third Assault.

(*s*) 2 Cor. 5. 21.

the Righteousnesse of God in him: As also that, (t) *He is made unto us of God, Wisdome, Righteousnesse, Sanctification, and Redemption*: So that I was inabled now to see my self justified, and acquit in the sight of God, through Christ, from all my iniquity, which was now hid, and covered; and God in Christ well pleased with me, upon the account of his righteousnesse onely; so that I was (being thus refreshed) inabled to admire his grace to such a poor worthlesse Creature as I was; and I had my soul then much enlarged in desires after him, that I might be kept in time to come, from dishonouring him by unbelief, or any other way, who had been so gratious, yea rich in mercy to one so unworthy; yea even unto me, who had been such a bitter Enemy unto him. Oh, this did much commend his love to my soul, causing me the more to admire it, by reflecting upon what I had been, and what I had done against him.

(t) 1 Cor. 1. 30.

On the second day of the week I was also carried on for the most part in a holy Admiration of his kindnesse to me: Desiring, I might still be inabled

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to depend on him, and his grace manifested through Christ Jesus to me; and might be inabled still to press hard after him, from the manifestation of his love through Christ to my soul: as also that I might be inabled to give glory to God by believing; and that I might never more by an evil heart of unbelief, depart, or fly from the Lord, or dishonour him by hearkning to the voice of the tempter; but might hear and know his voice, and follow him, and no more the voice of strangers, but onely him, who had been so abundantly gracious to such an unworthy Creature, who never deserved the least dram of his grace or mercy, but the greatest of his wrath and fury to be poured out upon me: And that such a sence of my undone condition, and his right-hand-help extended to me in it, might teach me for ever to ascribe grace & glory to his name, & that only: it also was now my souls Request that I might be inbled to return thanks in truth to him by my unfeigned obedience to all his commands, also by searching after the more clear knowledge of his will, in any thing wherein I might yet

be dark, or ignorant; desiring that I might neither despise, neglect, or contemn any of his Commands, though reckoned small or contemptible in the eye of the world: but that, what ever his mind is, I should do; I might be inabled to honour him therein, freely and sincerely, though never so weakly, and might never willingly neglect any Command of his: but might with full purpose of heart cleave to him, and his wayes, no more sinfully to depart from them, whatever I may be exposed to; & that the truth and integrity of my heart might even appear to the glory of God, in my being found a *follower of those, who through faith and patience inherit the promises.*

The second day of the week at night, I had a more large view of the Lords love, and more refreshings then I had before. And I was now inabled to see that all sorts of good was laid up for me in Christ, both for soul and body, from that Scripture, (u) *For it pleased the Father that in him should all fulnesse dwell:* And this fulnesse I saw was laid up in him for all believers: and I was made to see that all that good contained

(u) Col. 1. 19.

ed in any of the promiſes, it was in him and by him given out to believers, through the promiſes; and that it ſhould be enjoyed by believers in him, with unſpeakable ſafety and certainty, he never failing any that truſt in him: for he hath ſaid, *None that truſt in him ſhall be deſolate, nor ſhould any be able to pluck them out of his hand, nor out of his Fathers hand, who is greater then he.* Theſe with many other pretious promiſes did then flow in abundantly to my ſoul, carrying me out of my ſelf by faith to him, ſo that I was inabled to reſign up my ſelf, and commit the keeping of my ſoul, and all that I have, and am, to him whom I had found thus faithful, (and alſo able) to keep what was committed to him, and to preſent me before his Father, without ſpot, and blameleſſe, at that great day of his appearing: And I was now made willing to be at his diſpoſe, and to be governed by him; deſiring that he onely might have Dominion in my ſoul; and I be inabled by him to follow him whithersoever he goes, and into what condition ſoever he would carry me; according to that Character given of

(w) Rev. 14.4. his redeemed ones, (w) *Thoſe are they which follow the Lamb, whitherſoever he goeth:* Which Scripture was at that time born in, with great weight on my ſoul, making me earneſtly beg, That I might be inabled to deny my ſelf, and take up his Croſſe, and follow him; depending on him for whatever I might ſtand in need of, being inabled (through grace) to believe, that all the promiſes are in him yea, and Amen: Yea the good of every of them laid up in him, more fully then in them. And afterwards I was inabled to reſign up my ſelf to him, as before expreſſed; and then did the promiſes plentifully flow into my ſoul.

(x) Iſa. 45. 17. As firſt, That I ſhould (x) be *ſaved with an everlaſting Salvation, and ſhould not be aſhamed world without end; and that none ſhould be able to pluck any believer out of Chriſt's hand:* So that I

(y) Iſa 45. 24, 25. was inabled to ſay, (y) *In him have I righteouſneſſe, and ſtrength: And in him ſhall all the Seed of Iſrael be juſtified, and*

(z) Pſalm 84. 11. *ſhall glory:* And that promiſe alſo, (z) *He will be a Sun, and a ſhield; yea grace and glory will he give, and no good thing will he withhold*, &c. And I was inabled to believe,

believe, *That I should be kept by the mighty Power of God, through Faith unto Salvation.* These, with many more pretious promises, with the comforts of them, in a far larger measure then I can now relate, were given in to me. I had also particular promises for guidance and leading given in to my soul: as that, (a) *If any man will do my will, he shall know of the Doctrine, whether it be of God, or not:* And (b) *I will guide them with mine eye;* and (c) *Then shall ye know, if you follow on to know the Lord:* And that also (d) *I lead in the way of righteousnesse in the midst of the paths of judgment.*

(a) John 7. 17.
(b) Psalm 32. 8.
(c) Hos. 6. 3.
(d) Prov. 8. 20.

And I had many promises also, as to provision, as (e) *They shall be abundantly satisfied with the fatnesse of thy house; and shall drink of the Rivers of thy pleasures:* And also that (f) *In this Mountain will the Lord make a Feast of fat things; a Feast of Wines on the lees well refined.* And I was inabled now to believe, *My life was hid with Christ in God: and that because he lived, I should live also; and that he was come, that we might have life, and might have it more abundantly; as also that he ever liveth to make*

(e) Psalm 36. 8.
(f) Isai. 25. 6.

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interceſſion for us: and that he was come into the world, that whoſoever believes in him, ſhould not abide in darkneſſe: and that he would be a Sun as well as a ſhield; yea he would give grace, and glory, and no good thing will he withhold, &c. And in contemplation on theſe promiſes, and the grace contain'd in them, & the durableneſſe of them, (which I was aſſured ſhould not fail in one tittle to be made good) I was kept up the third day of the week, in a holy Admiration of my ſoul, enjoying ſweet refreſhment for the moſt part, from the conſideration of the infinite goodneſſe of God, ſet off, and exceedingly heightened to my ſoul, by the conſideration of that abounding evil in me, to whom all this rich mercy had been ſhewed: And in this frame for the moſt part, both the fourth day of the week, and the night alſo, and likewiſe on the fifth day of the week, it was much the ſame with me.

Her fourth Aſſault from Satan.

But on the fifth day at night again, the Enemy *aſſaulted*, and conflicted very ſore with me, *To make me look on all the grace received, as a poor and low thing*: And I was alſo tempted to *filthy and blaſphemous thoughts againſt God:*

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This was before I went to lie down to take my reſt; which ſtorm cauſed me to fly to my refuge, the Lord Jeſus, for help in this needful time: Saying unto him in my ſoul, Becauſe thou haſt been my refuge, therefore under the ſhadow of thy Wings will I put my truſt. I then alſo pleaded the Lord's good word, in which he had cauſed me to hope: Namely, *That thoſe that came unto him, he would in no wiſe caſt out; and that he had ſaid, he would never leave, nor forſake me, nor would turn away from me, or let my ſoul depart from him*: All which I pleaded with him; earneſtly begging from him ſtrength, to reſiſt the Enemies temptations, that I might not diſhonour the Lord by hearkning or conſenting to any of his temptations or ſuggeſtions. I alſo pleaded with him his good word, of treading down Satan under foot ſhortly; and his making good that word, that the *Gates of Hell ſhall not prevail againſt his Saints*: This being his word which he hath ſaid ſhould endure for ever, in which my ſoul hath truſted: Yet ſtill theſe *Aſſaults were continued*, to cauſe me to caſt off my hope: but the Lord ſuc- *Aſſaults continued.*

succoured and upheld me, and at last through mercy vanquished my Enemies for me; also giving me such a wrestling frame of Spirit, during the conflict, that I could not let him go, till he had bless'd me, by making good the word I pleaded with him, in many respects to my poor soul.

For ever blessed be his Name, for such Riches of grace as he came in to my soul with. In this conflict also, making me witnesse to the truth of his word, that he is indeed a God that keeps covenant and mercy, and that for ever, with such as fear him. And after I had been thus conflicting, I was enabled to read in his word comfortably, without molestation any more this night; and had my heart much refresh'd, in beholding the Lord's faithfulnesse to me in my hour of tryal; which made my soul more firmly rest upon him, & trust in him, seeing he had not suffered his faithfulnesse to fail, nor altered the thing gone out of his mouth, nor removed, nor took away his loving kindnesse from me. And so I lay down to rest, having been thus eminently refresh'd, and supported by

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the Lord: I had also my sleep made sweet to me; and when I awoke in the night season, it was with this Scripture, (g) *He will rest in his love, he will rejoice over thee with singing:* As also this Scripture, *He will never leave thee, nor forsake thee:* Then also had I a *most gracious view of the eternal love of God to my soul*, letting me see the reason, why I was not (long since) consumed; which was, because *he had made an everlasting Covenant on my behalf, in Christ Jesus my Lord, in all things well ordered and sure, and that he was ever mindful of his Covenant.* Oh! this was sweet, and this (even this) was the reason I was not cast off in my rebellions; because *he hath loved me with an everlasting love, therefore with loving kindness hath he drawn me; and that for his own name sake he deferr'd his anger; that he cut me not off, nor did he retain his anger for ever, because mercy pleased him, & he delighted to be gracious.* The coming in of these did even satisfie my soul, as with Marrow, in the thoughts of his *infinite, Eternal, unchangeable love*: Which I saw indeed was the reason of my not being consumed, *because he is God, and changeth not:*

(g) Zeph. 3. 17.

not: and in his protection, and infinite love, and mercy, my soul did now rejoyce, seeing its safety under the shadow of his Wings, believing I should for ever be kept by him, and he would *uphold me with the right hand of his righteousnesse, and would never fail, nor forsake me; but would rest in his love.*

The sixth day I was kept up much in the sense of love, peace, and joy afforded me the night before from God my gratious Father; my soul still trusting in his word, with which he had refreshed and supported me: And still I was inabled to believe, to my great comfort, *That his word should endure for ever*: from which word, last mentioned, I have been inabled to plead with God, in my conflicts, after this manner.

Lord, thou hast promised, that they that come to thee, thou wilt in no wise cast out; and if so, then canst thou not turn away from doing thy people good; but wilt according to thy good word, sprinkle them with clean water, and from all their idols and Iniquities thou wilt cleanse them; yea thou wilt take away the stony heart, and give them hearts of Flesh, with thy Laws written in them, and thy fear put so into

their

their inward parts, as they ſhall not depart from thee: this Lord is thy word, in which thou haſt cauſed my ſoul to truſt. Thus have I been inabled to plead his new Covenant-mercy to my ſouls ſupport, and upholding in ſtraits; bleſſed be his name.

This night I had a good nights reſt, and was much refreſh'd, on the ſeventh day in the morning, with thoughts much enlarged upon the *great good laid up by the Lord, for them that fear him:* and had many promiſes preſented afreſh to my ſoul, for future encouragement; ſo that I was inabled (through his grace) to admire his infinite love in Jeſus Chriſt, and to have my ſoul fully ſatisfied in that onely, and to teſtifie my ſatisfaction therein, by deſiring and endeavouring for ever to be, to the praiſe of his rich grace made known to me, by being dedicated wholly to his ſervice; *Whoſe workmanſhip I am, being created in Chriſt Jeſus to good works, to the end we ſhould walk in them*: Giving glory and honour to Chriſt, *Who alone is worthy to receive it from us, having redeemed us out of all kindreds and tongues, &c. and having waſh'd us in his own*

Blood,

Blood, and made us Kings and Priests unto God the Father; and we shall Reign for evermore. I also considered it was for this end, that he gave himself to redeem us, that we might be a peculiar people to himself, zealous of good works: And to this end I desired, *My soul might have Fellowship with him in his death, sufferings, and resurrection, being made conformable to him in his death, and raised up, and brought forth by the power of his Spirit, in the Fellowship of his resurrection.*

Fifth Assault from Satan.

But this seventh day at night I was again *assaulted with blasphemous thoughts,* and tempted *to slighty and low thoughts of all his grace and love made known to me:* And was seized with much fear (as I am usually in all these conflicts) lest I should be overcome, and dishonour God by hearkning, & consenting to the suggestions of his and my Enemy: But the Lord this night also was not wanting to me, but did uphold me in waiting upon him; inabling me to seek to him, & rest upon him, his word in which he had caused my soul to trust. And in this way he came in to me, manifesting himself exceeding gratious to my relief,

relief, and helped me to vanquiſh thoſe temptations; giving me ſtrength againſt them, and inabling me to ſpeak to his praiſe, what he had done for my ſoul, to the end it might be recorded: yet when I came this night to ſpeak of theſe things, that ſo they might be recorded, I was much afraid I ſhould not be able, being much ſtraitened, and ſhut up: but the Lord opened my heart, and my mouth ſpake (through his aſſiſtance) to his praiſe.

The ſeventh day at night I went to bed late; and when I awaked in the morning, the Lord made my Meditations of him to be ſweet to me, cauſing me much ſtill to rejoyce in the love of God my Saviour. My firſt Meditation being of his infinite love and wiſdom, in finding out *a way for recovering and reconciling poor, loſt, fallen man to himſelf; and ſuch a way wherein mercy and truth might meet together, righteouſneſſe and peace might kiſſe each other.* And this Scripture was much on my heart, (g) *If we confeſſe our ſins, he is faithful and juſt to forgive us our ſins.* And that was ſweet, to ſee it was not onely mercy, but faithfulneſſe, and juſtice, to

(g) 1 Joh. 1. 9.

forgive sins unto poor penitent sinners for the sake of Christ, The Mediator between God and man, in whom God saw himself and Justice fully satisfied; and the poor believer might see himself fully acquitted, as if he had not sinned: And all this I saw as the Fruit of Christs death and resurrection, he having in our stead fully discharged our debts, which we else could never have satisfied; by whom onely we receive the Atonement. I had also a far more precious and inlarged discovery of these things, then I am now able to mention, with many choice Scriptures brought to my mind, as to this head: Namely, (h) *Thou hast ascended on high: Thou hast led captivity captive: Thou hast received gifts for men, yea for the rebellious also, that the Lord God might dwell among them: and that by Christ all handwritings that were against us, were taken out of the way, and nailed to his Cross, who hath spoiled principalities and Powers, triumphing over them openly:* And that by him *the sting of death, and strength of the Law were taken away:* According to his good word: (i) *Oh Death, I will be thy death: O Grave, I will be thy destruction.*

(h) Psalm 68.18.

(i) 1 Cor. 15. 55, 56, 57.

tion: *The sting of death is sin; and the strength of sin is the Law: But thanks be to God, who giveth us the Victory through our Lord Jesus Christ.* Oh! these Scriptures were FOOD AND STRENGTH to my soul: At this time also that Scripture was given in, (k) *After the kindnesse and love of God our Saviour towards man appeared; not by works of righteousnesse, which we have done: but according to his mercy he saved us, by the washing of regeneration, and renewing of the holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour:* So that I saw our Sanctification was the Fruit of his purchase for us, and Free-gift to us; it being one great end in his laying down his life, that he might redeem & purifie to himself a peculiar people, zealous of good works. I had many Meditations also, (l) about the Lords passing by us, when we lay polluted in our blood, and cast out to the loathing of our persons, in the day we were born, that then he should say to us, Live; and that this should be the time of love, and spreading his skirt over us: as also to consider, that the promise of Christ, (m) (*And I will*

(k) Titus 3. 4.

(l) Ezek. 16. 6, &c.

(m) Gen 3. 15.

put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel) was given to fallen man, in that nick of time of the greatest misery, which he had brought on himself and posterity.

I had then also many Meditations of God's power, by which he is able *to keep us through faith unto Salvation*; with many promises given in to that purpose, as, that (*n*) *none that trust in him shall be desolate*: As also that was made sweet to my soul: (*o*) namely, *His place of defence shall be the munition of Rocks: bread shall be given him, and his Waters shall be sure; and thine eyes shall see the King in his Beauty, and behold the Land that is very far off.* These were MEAT TO ME INDEED at that time. Thus to consider the safety of believers as founded upon the Rock of ages.

(n) Psalm 34. 22.

(o) Isai. 33. 16, 17.

And also that Scripture, (*p*) *Lord thou wilt ordain peace for us, for thou also hast wrought all our works in us:* and likewise that, (*q*) *the Lord will not suffer the soul of the righteous to famish: but he casts away the substance of the wicked:*

(p) Isai. 26. 12.

(q) Prov. 10. 3.

And

And (r) *the way of the Lord is strength to the upright; but destruction shall be the workers of Iniquity.* And that, (s) *Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you: Let not your heart be troubled, neither let it be afraid:* And (t) *because I live, you shall live also:* And (u) *he shall deliver thee in six troubles, yea in seven, there shall no evil touch thee:* And (w) *their souls shall be as a watered Garden, that God hath blessed:* And (x) *I the Lord do keep it; I will water it every moment, lest any hurt it: I will keep it night and day.* With these promises was my soul refresh'd greatly this night; and from hence was I led to meditate on the great care, love, and tender pity of the Lord, towards his poor people, in making so many pretious promises for support and succour for his poor Saints: which made me even (with Astonishment) admire his grace herein: and then was that good word brought in sweetly refreshing me, (y) *When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I the God of Israel will not forsake them.* I then called

r Prov. 10. 29.
s John 14. 27.
t John 14. 3.
u Job 5. 19.
w Isai. 58. 11.
x Isai. 27. 3.
y Isai. 41. 17.

led to mind how largely my soul had experienced the truth of that word, that even when I was ready to fail and sink, & my soul even scorcht up with *the heat of the wrath of the Lord*, without any refreshment, yea without a heart to seek it; he made good this to me: *For ever blessed be his name, and the Riches of his grace, made known in Christ to my soul.*

And now did the Lord bring my soul to this *Well of consolation, and made me drink abundantly of the River of his pleasures streaming out in these promises*: and gave me Fruit indeed from the Tree of Life; feeding me from that word also. (z) *I will make an everlasting Covenant with you, even the sure mercies of David*: Which I saw were sure indeed, as laid up in Christ for believers. Even in him *whom God hath exalted as a Prince and a Saviour, to give repentance unto Israel, for remission of sins: who himself was tempted, that he might be able to succour those that are tempted*; Whom God hath raised from the dead, that our life and hope might be in him, who hath called poor and weary souls to come to him for rest, and hath made me amongst others *largely experience*

(z) Isai. 55. 3.

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the truth of that word, in cauſing my ſoul to *find reſt onely in him*, after a long and ſore travail, and wearyſome journey. Yet again, this firſt day of the week I was *aſſaulted* in hearing the word Preached, *with many filthy ſuggeſtions caſt in, to cauſe me to undervalue the grace of God made known*: And this was both forenoon, and afternoon: but yet I was graciouſly helpt to ſtrive againſt them; and to cry out to the Lord for help and aſſiſtance, to reſiſt the wicked one; begging, The Lord would not ſuffer me to diſhonour his holy name, by conſenting to the temptors ſuggeſtions: and then I call'd to mind that word, wherein he had cauſed me to truſt: Namely, (a) *That he would never leave me, nor forſake me: but would put his fear ſo in my heart, as I ſhould not depart from him; neither ſhould the Gates of Hell prevail againſt me:* And thus by flying to him as my Sanctuary, I was inabled to reſiſt, and overcome my Enemies, who elſe had been too hard for me.

Her ſixth Aſſault from Satan.

(a) *Heb.* 13. 5.

I had alſo this day, while I was hearing, ſome ſad conſiderations about *falling away, after grace received*; which

Her ſeventh Aſſault from Satan.

made my soul to tremble in the thoughts of it, to think how dishonourable that would be to the name of God: but I had some hopes in his word, which supported and strengthened me against these fears: Namely, That the *Lord would keep me by his Power through faith unto Salvation*; and would also according to his Covenant *put his fear in my heart, that I should not (at least utterly) depart from him:* but yet had many fears, that if he should but eclipse his love to my soul, that might also be to the dishonour of his name, and an occasion of stumbling to others; which also made my soul full of fears in the thoughts of it. But this somewhat slay'd me, that he, who hath begun a good work, will finish it, and will be careful of his own glory, which in my souls upholding is so much concerned.

She is helped to consider what she owed unto the Lord for all his mercy.

I was after these converſings with the Lord, and sweet Communion with him, led to consider what all this calls for at my hand, and was caused to desire to testifie my love to Jesus Christ, in wayes of obedience to all his Commands, who had so plentifully manifested

ſted his love to my ſoul: and at laſt was led to ſome Meditations about Baptiſm, looking upon it as a duty incumbent upon all believers, whereby they did evidence their love to Chriſt, in obedience to his Commands. But withal, I had ſome fears on my heart, about my being carried on in that duty, which I ſee to be ſo contemn'd and deſpiſed: but did judge, theſe were but the tempters ſuggeſtions; and therefore did earneſtly deſire of the Lord, that he would inable me to evidence my ſincerity to him, by following him in his moſt deſpiſed paths; and that I might not dare to neglect any duty he calls for at my hands: then alſo was I brought to mind that Scripture, (*b*) *To you it's given not onely to believe, but alſo to ſuffer for his ſake:* And that he onely could give this gift, which was a great honour to be conferr'd upon his poor Saints, to be counted worthy to ſuffer for his name; and I begg'd, It might ever be ſo accounted by me: that Scripture alſo I had on my mind, (*c*) *He that loveth Father or Mother more then me, is not worthy of me:* As likewiſe (*d*) *No man that hath left houſe*

b *Phil.* 1. 29.

c *Matth.* 10. 37.

d *Mar.* 10. 29.

or

or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands for my sake, and the Gospels, but he shall receive an hundred fold now in this time; houses, and Brethren, and Sisters, and Mothers, and Children, and Lands, with persecution, and in the world to come, life Eternal.

Now by a hundred fold in this life, I understood to be in peace of conscience, that would be more then all the comforts I could forsake for it; Besides in the world to come life everlasting: And that Scripture also I had, (e) *For our Light afflictions, which are but for a moment, do work for us a far more exceeding and Eternal weight of glory, whilest we look not at the things which are seen, but at those things that are not seen: for the things that are seen, are temporal; but those that are not seen, are Eternal:* I also minded, *Moses* his eying the recompence of reward, made him despise the pleasures of *Pharaoh's* Court; and likewise what the Saints mentioned, (f) had endured by eying the glory set before them, and looking to that *City that had foundations, whose builder and maker is God:* And upon these and such like considerations my soul was in-

(e) 2 *Cor.* 4.17,18.

(f) *Heb.* 11.

incouraged to follow Christ, resolving in his strength, I would do so in every of his Commands, he should make known to me to be my duty to walk in; although by so doing I were a reproach and scorn; minding *David's* words, (g) *I am a wonder unto men: but thou art my strong refuge.* And thence I reasoned, if God were my refuge I did not care, though I were a wonder unto men, in pursuit of my duty: & upon some further considerations, I saw Baptisme more clear to be my duty; I being commanded, (h) *To follow those who through Faith and patience inherit the promises:* And this path of Baptism I find Christ and all his Disciples walk'd in, and therefore in this I judged I was to follow; being commanded to be a followet of them: I also considered, (i) *Then they that gladly received the word were Baptized,* &c. I likewise considered Christs Commission, (k) *Go teach all Nations, Baptizing them,* &c. *Teaching them to observe all things that I Command you*; Of which I find Baptisme to be one: this still cleared it up to my soul further as a duty; I also considered that the Laws of a King were

(g) *Psalm* 71. 7.

(h) *Heb.* 6. 12.

(i) *Acts* 2. 41.

(k) *Matth.* 28. 19.

were to be obeyed by all his Subjects; and this I judged one of the Laws of Christ, and therefore to be obeyed by all his Subjects: I also weighed several other Scriptures about the nature, use, and ends of Baptisme, particularly (l) which did manifest to me, that Baptisme was a duty injoyned to all believers; they thereby manifesting their conformity to Christ in his death, in order to their being raised up by him again, and brought forth in the Fellowship of his Resurrection unto newnesse of life; all which I found much incouraging and ingaging my heart to that duty.

l Rom. 6. 4, 5.

This night also my sleep was made very sweet to me, through the Lord's goodnesse: I waked often, and slept again, and still found sweet refreshings in my soul, seeing my self very safe under the protection of Christ: I then endeavoured to sleep again, minding what had been told me, that I ought to have compassion on my body; and my sleep was comfortable to me: Every time I awaked, having these words given (m) to me, *He will rest in his love*: And these, (n) *I am God, I change not,*

m Zep. 3. 17.

n Mal. 3. 6.

and

and I will never leave thee, nor forſake thee: So that I was ſweetly compoſed, and inabled to rejoyce, under the protection of Chriſt, having thoſe words alſo brought to my mind, (o) *The Lord hath ſhewed me his marvelous loving kindneſſe in a ſtrong City, and hath laid help upon one that is mighty:* And that Scripture, (p) *Truſt in the Lord for ever, for in the Lord Jehovah is everlaſting ſtrength*; in which my ſoul rejoyced greatly; as alſo in that word, (q) *He ſhall gather the Lambs in his Arms, and carry them in his boſome, and gently lead thoſe that are with young:* From which the Lord gave me faith in my ſoul, that he was able to keep me, ſo as none ſhould be able to pluck me out of his hand; ſo that I was made to rejoyce in that unſpeakable ſafety that I had under his Protection. Another pretious promiſe to me was, (r) *A bruiſed Reed ſhall he not break, nor ſmoaking Flax ſhall he not quench, till he bring forth judgement to victory: He ſhall not fail, nor be diſcouraged till he have ſet judgement in the Earth, and the Iſles ſhall wait for his Law:* And hence I conſidered, that he was my Counſeller as well as my Protector:

o *Pſalm* 31. 21.

p *Iſai.* 26. 3.

q *Iſai* 40. 11.

r *Iſai.* 42. 3, 4.

rector; and what a wonderful Counseller he is! which I considered at large from (s) *Unto us a Child is born, and unto us a Son is given; the Government shall be upon his shoulders: and his name shall be called the wonderful Counseller, the everlasting Father, the Prince of peace; and of his Government and Kingdom there shall be no end:* As likewise those words came to my mind, (t) *A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me. him shall you hear in all things that he shall speak:* then was my heart lifted up, blessing the Lord for that plentious redemption, which he had let me see in Christ, according to that word, (u) blessing him with whom there is such plentiful redemption, to redeem *Israel* from all his iniquities, who Crowneth us with loving kindnesse, &c. and who hath bless'd us with all Spiritual blessings in Christ; having raised us, and made us sit together in Heavenly places in Christ, that in the ages to come he might shew, what is the exceeding Riches of his grace, in his kindnesse towards us in Christ, who hath delivered us from the Kingdom of darkneſſe, and

(s) *Isai.* 9. 6.

(t) *Acts* 3. 22.

(u) *Psalm* 103.

hath

hath tranſlated us into the Kingdom of his dear Son.

I had alſo ſome pretious Meditations upon that great deliverance I had by Jeſus Chriſt, from the dominion of ſin, Satan, and that greateſt bondage of all, to be in a natural condition; and that Chriſt had purchaſed perfect liberty and freedom: ſo that I was now made free indeed, and made a partaker of the inheritance of the Saints in light. Yet after all this, I was again ſorely aſſaulted, and tempted, to have low undervaluing thoughts of the grace of God, as if it were but a poor low thing; as alſo to blaſpheme againſt God: but the Lord did gratiouſly make me to cry to him for his aſſiſtance, to cauſe my ſoul to reſiſt the Devil, and loath and abominate his filthy ſuggeſtions, that ſo I might not diſhonour him by hearkning or conſenting thereto, ſeeing he had promiſed, *He would never leave me, nor forſake me*: That he would now make good his word, in which he had cauſed me to truſt; and by theſe (and many other promiſes) he inabled me to plead with him, who had ſaid, He would *ſave to the utmoſt*,

Her eighth Aſſault.

most, and *would tread down Satan under foot shortly*; *and that the Gates of Hell should not prevail against me*: All which I pleaded earnestly with him, that he would still cause me to experience the truth of this his word, in which he had made my soul to hope: and at length (through his rich grace) I was inabled to say to his praise, That he was indeed a God that did never leave nor forsake them that trusted in him; but did *keep Covenant and mercy for ever*, in that he had vanquished the Devil, and caused me to relie on himself, by giving me Faith in that pretious promise, *That he would not break the bruised reed, till he had brought forth Judgement unto Victory*: So that in the sense of his never failing nor forsaking me, my soul was made now greatly to rejoyce.

Further Assaults from Satan.

The second day at evening, I had *many fiery darts, and filthy suggestions of Satan cast into me*: Which were exceeding terrible unto me, and were born in with such violence, as though the Devil strove with all his might to cause me to cast off my hopes that I had in God; urging me to *blaspheme God, and to think meanly and lowly of the grace of God*;

God; Which caused in me great fears: but the Lord of his grace did not so leave me, as to suffer me to cast off my confidence: But great was my fears, left I should be left to dishonour him by unbelief, after I had profes'd such hope in him; and thereby also should wound the peace of my own soul. I also considered, that if I should continue in this condition, my life would be a burden to me, and I should have cause to repent of the Profession I had made of my hope in God; thinking what a great dishonour this would be to his Name and Gospel, and cause of stumbling to them who had heard me professe my hope, causing them to dishonour him also.

But the Lord did help me (through his grace) to flie to him as my strong refuge, with secret breathings in my soul, that he would not deliver me up to the will of my Enemies: but he would now remember his good word, in which he had caused me to hope, that *those that came to him, he would in no wise cast out, but save to the utmost, treading down Satan under the feet of such:* And I begg'd that he would open and inlarge my

ſtrait heart, that my mouth might ſpeak of his goodneſſe, to the praiſe of his name. And the Lord did cauſe my ſoul again to experience his faithfulneſſe, that he is a God that keeps Covenant and mercy for ever; and he did gratiouſly cauſe the Devil to flie, and gave great inlargement to my ſoul, conſidering how greatly it was ſtraitened; and made me able to ſpeak to his praiſe; and did (by his good Spirit) bring theſe things to my remembrance, which I was not able to think of before, and was again inabled to believe (through his grace) that he is a *God that will keep truth for ever, and that no ſoul, that truſts in him, ſhould be deſolate*: So that my ſoul was now made to ſay, (w) *Bleſſed is the man that hath the God of Jacob for his help, whoſe hope is in the Lord his God, which made the Heavens, the Earth, the Seas, and all that is in them, and who keepeth truth for ever with them that fear him.* Bleſſed be his name. I have been ſince pondering further the duty of Baptiſme aforeſaid, and had at ſome times much clearneſſe in it as a duty: yet doubts and queſtions have been caſt into my mind about it; and

(w) *Pſalm.* 146. 5.

thus

thus I remained, debating it in my own thoughts, and consulting Scriptures about it, until the twentieth day of this eleventh Moneth at night; at which time I was set upon with terrible suggestions about the lowness and meanness of it, being much tempted to despise and slight it; which, when I had considered, caused great fears and fainting in me, lest I should in my heart consent to those suggestions, and thereby hinder my obedience to the Lord, as aforesaid: And I was enabled to lift up my soul to the Lord for help at this time, against these suggestions and temptations, that I might resist them; and the Lord inabled me now to consider, that no Command of Christ was to be accounted low, or small Considering also I owed all service and obedience to the Lord, both as I was his Creature, but more especially as I was redeemed by him so marvellously as I have been, and with so great a price as the Blood of Jesus. I also thought, what a sad condition *Adam* brought all his Posterity into, by disobedience at first, in but eating an Apple, which was forbidden; as also

what a poor Creature man was; and how unfit, unworthy, and unbecoming it was for him, to be disputing with his Creator; who might do with all of us, as the Potter with his Clay, make or marre us at his pleasure; and what a proud presumptuous Creature I was, to suffer such a thing to enter into my thoughts, that any of his Commands should be disputed, or thought by me to be low, or contemptible, which I looked on as an abominable evil in me; and desired the Lord to look with an eye of Pardon and compassion upon me; and not to suffer me to hearken to the Devil's suggestions, to dishonour him, but make me esteem highly of all his Commands; desiring he would (according to his promise) put his fear into my heart, that I might not depart from him; and that seeing he is *able to save to the utmost*, and had promised so to do, as also to *tread down Satan under foot, and to work, and none should let*: All which he having given me experience of his making them good to my soul formerly, I now begg'd he would further strengthen my Faith concerning them, as also in that good word

word of his, *in keeping me by his Almighty Power through Faith unto Salvation:* And now did I find the Lords gratious anſwer to my poor ſouls deſire, in many of theſe things: as firſt, in upholding and keeping me againſt the Tempters ſuggeſtion, as I had deſired, that I was not overcome by them; though when I awaked this night, the Tempter met me again with his Aſſaults: but I was helpt to ſtrive againſt them, crying to the Lord for help to ſtand, & ſtrength to overcome; and he did help and ſuccour me againſt them, and incouraged me to believe his word, and to call to mind the depths of diſtreſſes he had by his *out-ſtretched Arm, and infinite love and pitty raiſed my ſoul out of:* and he minded me, how he had ſupported me, when I was ready to ſink under the weight of my Iniquities, and wrath due to them; yet he then upheld me, and delivered me, and had ſaid he would not forſake me.

Theſe conſiderations did ſupport and enable me ſtill to truſt in him, that had wrought ſo wonderfully, and appeared ſo eminently for my poor ſoul, as he

had done; and I was now inabled to
(x) Isai. 49. 10. believe that good word, (x) *They shall not hunger nor thirst, neither shall the heat of the Sun smite them: for he that hath mercy on them shall lead them, even by the springs of Waters shall he guide them:*
(y) John 7. 38. As also that, (y) *He that believeth on me, the Scripture hath said, out of his belly shall flow Rivers of living waters:* These (with many more promises) were now given in, fully answering to all my wants, and removing my fears: I was also inabled *to judge him faithful that had promised*, and so to look upon his promises as so many love-tokens from him, in the way of his free grace to my soul, through Christ my Redeemer: and seeing Baptism now (upon all the considerations aforesaid) my duty, to which
(z) Rom. 6. 4, 5. again was added afresh this Scripture, (z) *Therefore we are buried with him by Baptism into death*, &c. And my soul laid under the Power of the truth in it, that as I did expect advantage by the Lord Christ his death and Resurrection to my poor soul, so I ought by my visible obedience to this his Command, to declare my putting him on, and my being planted in the likeness of his death,

death, being buried with him by Baptiſm into death; and alſo my being raiſed with and by him, and the Power of his Reſurrection, unto newneſſe of life; and my reſolving (in his ſtrength) to walk accordingly: all which ends Baptiſm, (according to this Scripture) I judged lively held forth; I was upon the whole inabled to come to reſolve, (through grace) to yield obedience thereunto, as unto a Command of Chriſt my Lord, expecting his aſſiſtance and bleſſing therein: According to his word, (*a*) *He that hath my Commandments, and keepeth them, he it is that loveth me; and he that loveth me, ſhall be loved of my Father; and I will love him, and will manifeſt my ſelf unto him:* As alſo that word, (*b*) *Thou meeteſt him that rejoyceth, and worketh Righteouſneſs, thoſe that remember thee in thy wayes.* In the Faith of which promiſes, and fear of the name of the Lord, I intend (through his gratious aſſiſtance) to yeeld obedience accordingly in that and all his Commandments; the love of Chriſt being of a conſtraining nature to my ſoul, by which I have been cauſed to conſider what he hath done for

(a) *John* 14. 21.

(b) *Iſai.* 64. 5.

me, in perfecting the work of my Redemption, and also to think how little I am called to do or suffer for him, who hath done so much for my sake, (c) *He being wounded for our transgressions, and bruised for our Iniquities, the chastisements of our peace being on him, by whose stripes we are healed:* (d) *Who being in the Forme of God, thought it no robbery to be equal with God, yet made he himself of no Reputation, but humbled himself, and became obedient to death, even to the death of the Crosse for our sakes:* These considerations are of a Constraining nature to my soul, to obey him in all things.

(c) *Isai.* 53. 5.

(d) *Philip.* 2. 7.

I also considered what I should have undergone to Eternity, had it not been for what he hath done and suffered, to deliver me from wrath to come; I also thought how little all the suffering of this world are to those I should have under-gone, had not he Redeemed me from those Eternal miseries, which indeed makes all the afflictions of this present life seem little and light to me, when I seriously think of them: According to that, (e) *For I reckon the sufferings of this present time are not wor-*

(e) *Rom.* 8. 18.

worthy to be compared with the glory that shall be revealed in us; and that, (f) our light affliction that is but for a moment, worketh for us a far more exceeding, and Eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are Eternal; and that, (g) the love of Christ constrains us, because we thus judge, that if Christ died for all, then were all dead, that they which live should not live unto themselves, but unto him which died for them, and rose again: And that, (h) for you are bought with a price, therefore glorify God, both in your souls and bodies, which are his; and ought to be offered up as a living sacrifice, (i) Holy and acceptable unto him, which is but our reasonable service, according to the will of him who hath of his own will begotten us unto a lively Faith in Christ Jesus, unto whom be glory in the Churches (by Christ Jesus) throughout all Ages, World without end, AMEN.

(f) 2 Cor. 4. 17, 18.

(g) 2 Cor. 5. 14.

(h) 1 Cor. 6. 20.

(i) Rom. 12. 1.

FINIS.

An

An abstract of the principal parts of the fore-going Narrative, which the Reader will find to be in substance as followeth; though by reason of the mixture and variety of the matter, it cannot be so distinctly composed, as otherwise it might be.

I. A *Particular Relation of her distressed estate and condition, for fourteen years time, wherein she was exercised with various temptations, concluding herself guilty of the unpardonable sin, and so a subject of the wrath of God*; Which she dayly expected to be poured down upon her, and was hopelesse of any deliverance, notwithstanding the frequent means used by many for her relief, both by fervent Prayers for her, and Faithful endeavours by Christian advice and counsel to her; from *Pag.* 1. *to Pag.* 19.

II. *A Particular discovery of the*

Lords

Lords manner of working on her heart by his word and Spirit, convincing her of her ſinful ſtate, and helping her to look unto Chriſt alone for Salvation; notwithſtanding many fears mixed with her hopes: From Pag. 19. to Pag. 31.

III. *A diſcovery of ſeveral Aſſaults from the Tempter, and gratious ſupplies of ſtrength from the Lord, by which ſhe was helped to reſiſt them, and to flie unto him for refuge: From Pag. 31. to Pag. 40.*

IV. *Several pretious promiſes, and ſeaſonable words, brought in powerfully to her ſoul; for her ſupport and ſuccour under ſeveral Aſſaults: From Pag. 40. to Pag. 56.*

V. *She is helped to conſider what ſhe ſhall render unto the Lord for all his benefits and ſpecial deliverances he hath wrought for her, and is helped to reſolve in his ſtrength, to give up her ſelf as a living and acceptable ſacrifice unto his ſervice: From Pag. 56. to the end.*

A TABLE,

Containing ſeveral Texts of Scripture that were variouſly applied, according to her ſtate and condition; as the Reader may perceive, by comparing them with the ſeveral places to which this Table directs.

I.

Scriptures made uſe of to increaſe terror in her diſtreſſed eſtate.

Heb. 10. 27, 29.	Pag. 4
Pſalm 65. 5.	Pag. 5
Matth. 12. 31.	Pag. 6
Heb. 6. 4, 5, 6.	Pag. 8
Iſai. 57. 20, 21.	Pag. 11
Matth. 15. 26.	Pag. 12
Rev. 14. 11.	Pag. 13
Joel 2. 31.	Pag. 14

II.

Scriptures made uſe of to convince her of her ſinful and ſad eſtate.

Col. 3. 3.	Pag. 19
Pſalm 50. 23.	Pag. 20

Pſalm

Psalm 119. 155. Pag. 21
Psalm 50. 16. Pag. *Idem.*
1 *Sam.* 2. 10. Pag. *Idem.*

III.

Scriptures made use of to incourage her to wait upon the Lord in the use of means, to trust in him, and to follow him fully.

Heser 4. 16. Pag. 23
2 *Kings* 7. 4. Pag. *Idem.*
John 6. 37. Pag. 30
Heb. 7. 25. Pag. *Idem.*
Isai. 43. 13. Pag. 31
Psalm 63. 8. Pag. 34
2 *Cor.* 5. 21. Pag. 35
1 *Cor.* 1. 30. Pag. 36
Col. 1. 19. Pag. 38
Rev. 14. 4. Pag. 40

IV.

Several choice promises, and pretious words brought powerfully to her soul, for her support & engaging to duty.

Isai. 45. 17, 24, 25. Pag. 40
Psalm 84. 11. Pag. *Idem.*
John 7. 17. Pag. 41

Pſalm 32. 8.	Pag. Idem.
Hoſea 6. 3.	Pag. Idem.
Prov. 8. 20.	Pag. Idem.
Pſalm 36. 8.	Pag. Idem.
Iſai. 25. 6.	Pag. Idem.
Zeph. 3. 17.	Pag. 45
Heb. 13. 5.	Pag. Idem.
1 John 1. 9.	Pag. 49.
Pſalm 68. 18.	Pag. 50
1 Cor. 15. 55, 56, 57.	Pag. Idem.
Titus 3. 4. 5.	Pag. 51
Ezekiel 16. 6.	Pag. Idem.
Gen. 3. 15.	Pag. Idem.
Pſalm 34. 22.	Pag. 52
Iſai. 33. 16, 17.	Pag. Idem.
Iſai. 26. 12.	Pag. Idem.
Prov. 10. 30.	Pag. Idem.
Prov. 10. 29.	Pag. 53
John 14. 27.	Pag. Idem.
John 14. 19.	Pag. Idem.
Job 5. 19.	
Iſai. 58. 11.	Pag. Idem.
Iſai. 27. 3.	
Iſai. 41. 17.	
Iſai. 55. 3.	Pag. 54
Malach. 3. 6.	Pag. 60
Pſalm 31. 21.	Pſalm 61
Iſai. 26. 3.	Pag Idem.
Iſai. 40. 11.	Pag Idem.

Isai. 42. 3, 4. *Pag. Idem.*
Isai. 9. 6. *Pag.* 82
Acts 3, 22. *Pag. Idem.*
Psalm 103. 3. *Pag. Idem.*
Heb. 13. 5. *Pag.* 53
Rom. 12. 1. *Pag.* 73
1 *Cor.* 6, 20. *Pag. Idem.*

V.

Scriptures convincing and confirming her in the duty of Baptism, and even constraining her thereunto.

Heb. 6. 12. *Pag.* 59
Acts 2. 41. *Pag. Idem.*
Matth. 28. 19. *Pag. Idem.*
Rom. 6. 4, 5. *Pag.* 60
John 14. 21. *Pag.* 71
Isai. 64 5. *Pag. Idem.*
Isai. 53. 5. *Pag.* 72
Phil. 2. 7, 8. *Pag. Idem.*

VI.

Scriptures supporting her in the thoughts of sufferings.

Phil 1. 29. *Pag.* 57
Matth. 10. 37. *Pag. Idem.*
Marke 10. 29. *Pag. Idem.*

2 Cor. 4. 17, 18. Pag. 58
Heb. 11. Pag. Idem.
Psalm 71. 7. Pag. 59
Rom 8. 18. Pag. 72

VII.

Scriptures by which she was relieved against her fears, under several Assaults: And had her hopes of fresh supplies from the Lord increased.

Heb. 13. 5. Pag. 55
Rom. 16. 20. Pag. 65
John 6. 37. Pag. 30
Heb. 7. 25. Pag. Idem.
Psalm 146. 5. Pag. 66
Isai. 49. 10. Pag. 70
John 7. 38. Pag. Idem.

MVSEVM BRITANNICVM

The Reader is desired to take notice, that some of the Texts in this Table are not mentioned in the Margent; onely the words expressed in the Page, which being but short, may soon be discerned.

ERRATA.

READER,

Several Faults having escaped the Presse; I have pointed out the Chief, which thou art desired to take notice of. viz.

In the first Epistle, Page 11. *Line* 9. *read* Isai. 59. *In the Book, p.* 2. *l.* 1. *for* irrecoverable *re.* irrevocable. *p.* 4. *l.* 1. *r.* remained. *p.* 5. *l.* 3. *r.* made it. *and l.* 4. *re.* mind. *p.* 7. *l.* 21. *re.* hatred. *p.* 22 *Margent, re.* 2 Kings 7. 4. *pag.* 30. *Margent, read* John 6. 37.